

Arthur G. Hall
18 Bowdrie St. E.C.

THE
Nonconformist.

"THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXV.—NEW SERIES, No. 1049.]

LONDON: WEDNESDAY, DEC. 13, 1885.

PRICE WITH 4PP. SUPPLEMENT. UNSTAMPED... 6d. STAMPED... 6d.

METROPOLITAN TABERNACLE, NEWINGTON.

A BAZAAR for the SALE of USEFUL and FANCY ARTICLES will be held in the LECTURE-HALL and SCHOOL-ROOM on TUESDAY, Dec. 28th, and three following days.

Open from Ten a.m. to Nine p.m.
Admission, One Shilling.

The proceeds will be devoted to building new chapels in and around London.

SHREWSBURY CHURCH-RATE CASE.

ADDITIONAL SUBSCRIPTIONS.

	£	s.	d.
Messrs. W. and J. Whitehead, Bradford	5	0	0
James Law, Esq., Bradford	5	0	0
Messrs. Wells and Perry, Chelmsford	5	0	0
Isaac Perry, Esq., Chelmsford	5	0	0
D. Davies, Esq., Llandinan	3	0	0
J. Sully, Esq., Bridgewater	2	2	0

Further help is urgently requested, as the proposed amount is not yet raised. Subscriptions will be thankfully received by Mr. J. W. Woodall, Shrewsbury, or at this office.

MIDLAND RAILWAY.
CHRISTMAS HOLIDAYS.

Ordinary Return Tickets issued on Friday, December 22nd, and intervening days, will be available for Returning until the following Saturday, December 23rd. These Tickets will be issued to and from all those Stations where Return Tickets are usually issued.

NOTE.—The Trains will run on Christmas day as appointed for Sunday.

JAMES ALLPORT, General Manager.

Derby, Dec., 1885.

URGENT APPEAL.—480l. has already been raised, with additional and liberal donations of labour and material, in the construction and establishment of Sunday and day-schools at Swanage, amongst a poor and labouring class of people. 300l. more is now required. A heavy responsibility has for a series of years been resting upon a minister of Christ, which it is most desirable to remove. Hon. secretary, Rev. Geo. Hinds, Swanage, Dorset; treasurer, Mr. A. Gillingham. All donations to be forwarded to the secretary, and a receipt, signed by the treasurer, will be returned for sums not less than half-a-crown, unless accompanied with extra stamp. Circulars on application.

HOSPITAL for SICK CHILDREN, 49, GREAT ORMOND-STREET.

Patron—Her Majesty the QUEEN.

More than 25,000 Children under ten years of age die in London every year.

There is most eminent medical authority for declaring that the poor, as a class, will gain more from the establishment of a Hospital for Children's diseases than they would from any general Hospital.

This Hospital now provides seventy-five beds for in-patients, and upwards of a thousand out-patients are relieved weekly.

The Committee earnestly solicit contributions.

F. H. DICKINSON, Chairman.

November, 1885.

Bankers—Williams, Deacon, and Co.; Messrs. Hoar & Messrs. Herries.

STATIONERY, PRINTING, ACCOUNT

BOOKS, and every requisite for the Counting house. Qualities and prices will compare advantageously with any house in the trade. The Forms and Account Books required under "THE COMPANIES' ACT, 1862," kept in stock. Share Certificates Engraved and Printed. Official Seals Designed and Executed.—ASH and FLINT, 49, Fleet-street, City, E.C., and opposite the Railway Stations, London-bridge, S.E.

BOARD and RESIDENCE required by a Gentleman in a highly respectable private Christian family. Breakfast and Supper every day, and full board on Sundays (a large bedroom indispensable). Other boarders and young children objected to. Address, stating terms, "Iva," care of Mr. Austin Withers, 17, Poultry.

THE DEACONS of the VICTORIA PARK CONGREGATIONAL CHURCH, LONDON, will be thankful to receive any information which may help them to present to the church a suitable CANDIDATE for the VACANT PASTORATE. The Church numbers three to four hundred members; the building will accommodate 1,000 persons. Please address (letters in confidence), to the Secretary, T. Baxter, 3, Speldhurst-road, South Hackney.

TO PARENTS and GUARDIANS.—A HOMOEOPATHIC PRACTITIONER in the Country, with a large Dispensary and Private Practice, has a VACANCY for ONE or TWO PUPILS, whose General and Professional Studies would be most carefully superintended. Highest References.

Address, M.D., care of Messrs. Eyre and Co., 4, Bowdrie-street, Fleet-street, E.C.

TO PARENTS and GUARDIANS.—A WANTED, a respectable, well conducted YOUTH, as an APPRENTICE to the WOOLLEN DRAPERY and GENERAL OUTFITTING BUSINESS. Also an IM-PROVER.

Apply to J. Hamlyn, 50 and 51, North-street, Taunton.

A GENTLEWOMAN by BIRTH, accustomed to refined society, and possessing some years' Educational Experience, desires a superior EDUCATIONAL ENGAGEMENT. She has resided on the Continent. Young gentlemen may not be objected to. Intelligent Christian Society and a happy home valued. Terms not the primary object. Address, "Zeta," Rouse's, 1, Wigmore-street, Cavendish-square.

WANTED, the position of a MINISTERIAL ASSISTANT, or EVANGELIST, combining Pulpit Duties, to labour in a Large Town, in connexion with an Independent Church, by one of much practical experience in the Pulpit, in Visitation, Cottage Meetings, Bible Classes, Popular Lectures, and all the appliances of a Mission district. Most satisfactory testimonials and ministerial references of great respectability can be given.

Address "Beta," care of Mr. G. W. Dale, Printer and Book-seller, 37, Market-street, Bradford, Yorkshire.

TO IRONMONGERS' ASSISTANTS.

WM. LANKESTER and SON, General and Furnishing Ironmonger, Southampton, will have a Vacancy immediately after Christmas-day for a JUNIOR ASSISTANT. To reside in the house of one of the partners. A Dissenter preferred. Apply as above, stating age, salary, references, &c.

NEW COLLEGE, LONDON.—The

CLASSES will MEET again after the Christmas recess on THURSDAY, January 4, 1886. The fee, and in most of the classes the subjects, are so arranged that Lay Students can conveniently enter at this period of the session.

Early in January, Dr. LANKESTER, F.R.S., will begin a course of Lectures on Chemistry, and another on Physiology, with special reference to the Matriculation and B.A. Examinations in the University of London.

The Sessional Syllabus and all other necessary information may be obtained on application to the Secretary, at the College, Finchley New-road, N.W.

W. FARRER, LL.B., Secretary.

BOARDING SCHOOL for TRADESMEN'S SONS, ROCHFORD, ESSEX. Principal, Mr. GEO. POSTER. A useful Education upon reasonable terms.

HASTINGS.—Select, comfortable, quiet PRIVATE BOARDING-HOUSE, beautifully situated. Terms moderate. Good references.

Address, E. B., Castle House, Castle Down-terrace, Hastings.

LADIES' SCHOOL.

BUTE HOUSE, CHARLOTTE STREET, LEAMINGTON.

Situation open and pleasant, with every requisite for health and recreation. Conducted by the Misses CLAY, who offer a thoroughly solid English Education, with accomplishments, the comforts and advantages of a refined home, blended as far as possible with school duties. Conscientious attention to the health, general conduct, and advancement of pupils.

References: Rev. J. M. Blackie, LL.B., Leamington; Rev. W. H. Edwards, Rev. Walter Gill, Rev. T. T. Gough, Rev. E. Giltsoe, R. S. Hudson, Esq., and other friends.

Terms on application.

BURLTON HOUSE, CASTLE-HILL, READING.

Mrs. RATOLIFFE will have ONE or TWO VACANCIES for YOUNG LADIES after the Christmas Recess, to whom she offers the advantages of a liberal and religious education. Masters of eminence attend. VACANCY for a GOVERNESS PUPIL. Prospectuses and references on application. A Governess Pupil can be received on moderate terms.

COLLEGE HOUSE SCHOOL, QUEEN'S-SQUARE, BLACKPOOL.

Principal, Mr. JAMES CROMPTON, assisted by efficient Masters.

In addition to careful religious and moral training, this Establishment offers at moderate terms, thorough English and commercial education, along with the classics, modern languages, &c. The pupils enjoy the advantages of sea air and bathing, and the comforts of home.

References: Rev. James Spence, D.D., London; Rev. Alex. Raleigh, D.D., London; Rev. Andrew Reed, B.A., St. Leonard's, Sussex.

Prospectuses on application.

COMMERCIAL SCHOOL, CRANFORD HALL, near HOUNSLOW, MIDDLESEX.

PRINCIPAL:—Mr. VERNEY.

This school is adapted to the requirements of the Sons of Respectable Tradesmen and others. The Premises are First-class, spacious, elevated, and healthy; the rooms are numerous and lofty; there is an excellent well-ventilated school-room and class-rooms; a large playground, lawn, and gardens; with every other convenience.

The education is sound, practical, and commercial; with or without French, Piano, Surveying, &c.

Mr. VERNEY has for upwards of Twenty Years been actively engaged in the pleasing and responsible work of training the young, and is favoured with numerous references.

TERMS PER QUARTER:

For Pupils over Twelve years of age, Seven Guineas.
For Pupils under Twelve years of age, Six Guineas.

(Terms made inclusive, when preferred.)

Cranford Hall School is on the Bath road, twelve miles from Hyde-park Corner, and near the Hounslow, Feltham, Southall, and West Drayton Stations, at either of which Mr. Verney's conveyance meets Parents and Pupils.

TETTENHALL PROPRIETARY SCHOOL

MIDLAND COUNTIES PROPRIETARY SCHOOL COMPANY (LIMITED).

HEAD MASTER: Rev. ROBERT HALLEY, M.A.

This School furnishes, on moderate terms, a sound and liberal Education, both Classical and Commercial, with a religious training in harmony with the principles held by Evangelical Nonconformists.

The NEXT TERM will COMMENCE on the 21st January. Applications for admission should be addressed to the Head Master, who will supply any information that may be required.

TERMS:

For Pupils entering under 14 years of age, 40 guineas.

For Pupils entering above 14 years of age, 50 guineas.

Tettenhall is well known as a most healthy and picturesque village, quite out of the mining district, and within three miles of the railway-stations at Wolverhampton.

TETTENHALL PROPRIETARY SCHOOL.

(MIDLAND COUNTIES PROPRIETARY SCHOOL COMPANY, LIMITED.)

The QUEEN-STREET EXHIBITION of Twenty Five Guineas, tenable for three years, will be OPEN to COMPETITION at the commencement of the next half-year. The Examination will be held on SATURDAY, the 17th January, at ten o'clock. Candidates must be under Fourteen Years of Age on the 25th, and must forward their applications, with Certificates of Birth, to the Head Master on or before the 15th JANUARY.

The subjects of examination will be the Gospel by St. Mark; Cosm. de Bello Gallico, Books IV. and V.; Euclid, Books I. and II.; Arithmetic; and Algebra to Simple Equations.

EDUCATION for YOUNG LADIES, LANSDOWNE HOUSE, LONDON-ROAD, L. MICESTER.

(Situation high and healthy, at the outskirts of the town.)

Conducted by the Misses MIALI, assisted by Professors, and French and English Resident Governesses.—A thoroughly solid English education, under the immediate superintendence of the Principals; with all the necessary accomplishments—French, German, Latin, Music, Singing, Drawing, &c. Occasional Scientific Lectures from Professors. Special attention given to moral and religious training; and the comforts and advantages of a refined home provided.

References to the parents of the pupils.

WILLCOX AND GIBBS' NOISELESS FAMILY SEWING MACHINE.

SILENT, SIMPLE, COMPACT, ARTISTIC, EFFICIENT, DURABLE, AND CHEAP.

Executes Hemming, Felling, Tacking, Binding, Cording, Quilting, Braiding, and Embroidery; will do all kinds of Domestic Work; cannot be put out of order, and is learnt in an hour; in short, it is the Cheapest and the Most Perfect Family Machine.

Printed Directions with every Machine. Instructions gratis. All Machines warranted. Illustrated Price-lists gratis and post free. Inspection invited. Price from 25s.

135, REGENT STREET, LONDON.

PRIZE MEDAL.

THE FLORENCE MACHINE

WAS AWARDED THE HIGHEST PREMIUM, GOLD MEDAL,

AT THE EXHIBITION OF THE AMERICAN INSTITUTE, 1883.

REASONS—

- 1st Its simplicity and great range of work.
- 2nd It makes four different stitches.
- 3rd The reversible feed, enabling operator to run the work either from left to right or right to left, and fastening off its own seam without stopping machine.
- 4th The perfect finish and substantial manner in which the machines are made.
- 5th The rapidity of its working and the quantity of work done.
- 6th Its self-adjusting tension.

Address, Florence Sewing Machine Co., 97, Cheapside, E.C.

THE "SINGER."

These Machines are long established as the most simple and effective made; have received upwards of Fifty Prize Medals, including that awarded at the Dublin International Exhibition, 1885; are now furnished with a

PATENT TUCK-MARKER,

(THAT CREASES EACH SUCCEEDING TUCK WHILE SEWING.)

THE MOST USEFUL INVENTION OF THE DAY.

Also other novel accessories, not to be had with Machine of any other manufacture; fastens off seams the same as in handwork, forming a stitch unequalled for strength, beauty, elasticity, and excellence.

Price, £3 10s., and upwards.

Illustrated Catalogues sent Post Free.

THE "SINGER" MANUFACTURING COMPANY, 147, CHEAPSIDE, LONDON, E.C.

ROYAL POLYTECHNIC.

Professor Pepper on Polarised Light—New Serio-Comic Ghost Story (J. H. Pepper and Henry Dircks, joint inventors), entitled "The Poor Author Tested"—New Scene, with the wonderful illusion called "Proteus"—Musical Entertainment by Mr. F. Chatterton—Lectures by Mr. J. L. King and Mr. F. Clifton.—Open from twelve to five and seven to ten. N.B.—Great Novelties are in preparation for the Christmas Holidays.

ALBERT INSURANCE COMPANY, LIMITED.

FIRE AND MARINE.
CAPITAL, ONE MILLION.
Premiums, 1864 & 5 £161,000
HEAD OFFICE: 8, FINCH-LANE, LONDON.
LOCAL FIRE OFFICES AT
Manchester, Leeds, Bristol, Dublin, Hamburg,
Calcutta, Bombay, Madras, Singapore, Cape Town, &c.
Premiums moderate. Losses promptly settled.
Energetic Agents required for the Fire Department where the Company is not represented.
Apply to MORELL THEOBALD,
Manager, Fire Department.

THE GENERAL PROVIDENT ASSURANCE COMPANY (Limited).

CAPITAL—HALF-A-MILLION.
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THOMAS HATTERLEY, Esq., Chairman.
JOHN CAUDWELL, Esq., F.R.S.L., Deputy-Chairman.
Captain George Bayly. Joseph A. Horner, Esq.
F. Brodigan, Esq., J.P. Rev. Robert Maguire, M.A.
W. Paul Clift, Esq. Right Hon. Lord Teynham.
NEW and IMPORTANT features of Life Assurance have been introduced by this Company with marked success.
ADVANCES, to a large amount, have been made upon undoubted Securities.
DEPOSIT NOTES issued for sums of £10 and upwards, upon which interest is allowed at the rate of 5 per cent. per annum.
DEBENTURES, with Monthly Subscriptions, similar to the Shares of Building Societies (but free from the risks of membership), bearing compound interest at 5 per cent., and withdrawable at any time, granted.
BONA FIDE INVESTORS, desirous of a safe and permanent means of employing capital, may obtain a few of the unallotted £10 Shares. Deposit, Ten Shillings on application, and Ten Shillings on allotment. Dividend 7½ per cent. per annum.
INFLUENTIAL AGENTS, prepared to work energetically required, on LIBERAL TERMS, in all parts of the United Kingdom.
HUBERT G. GRIST, F.S.S., General Manager.
Chief Offices: 870, Strand, London, W.C.

THE BRAZILIAN and RIVER PLATE GAS COMPANY (Limited).

Capital, £200,000, in 20,000 Shares of £10 each.
First issue, £100,000.
Deposit on application, £1 per Share, and £1 on allotment.
Interest at 27 per cent. per annum on the paid-up capital during construction.
DIRECTORS.
W. H. Michael, Esq., F.R.S., Chairman of the Swansea Gas-light Company, Cholmsley-park, Highgate.
George Buikley, Esq., Director of the Imperial Austrian Gas Company.
Stephenson Clarke, Esq., Director of the Surrey Gas Consumers' Company.
Robert Hulsan, Esq., Chairman of the United General Gas Company, Clapham-common.
William Innes, Esq., Engineer of the Phoenix Gas Company.
Joseph Quick, Esq., Director of the Para Gas Company.
Henry Palfrey Stephenson, Esq., Deputy-Chairman Crystal Palace District Gas Company.
BANKERS.
Alliance Bank, Lothbury, E.C.
London, Brazilian, and Mex Bank, River Plate.
ENGINEERS.
Messrs. Law and Blount, 15, Essex-street, Strand, W.C.
SOLICITORS.
Messrs. Baxter, Ross, Norton, and Co., 6, Victoria street, Westminster, S.W.
BROKERS.
Messrs. Whiteheads and Coles, 8, Moorgate-street, E.C.
AUDITORS.
Samuel Andrews, Esq., Secretary of the Equitable Gas Company.
Robert King, Esq., Secretary of the Singapore Gas company.
SECRETARY.
Charles Robinson, Esq.
Temporary Offices: 15, ESSEX-STREET, STRAND, W.C.

ABRIDGED PROSPECTUS.

The object for which this Company is established is to purchase and carry out concessions for lighting with gas the principal cities in Brazil and the River Plate.
The Directors have entered into a provisional arrangement to purchase upon favourable terms the concessions which have been granted by the respective governments for lighting the city of Ceara, or Fortaleza, in the northern part of Brazil, and the city of Rosario, in the Argentine Confederation.
Concessions for other important cities are also being negotiated, which will be at the disposal of the Company.
The amount of the gross working expenses at the gas works at Bahia and Pernambuco, both cities in Brazil, per ton of coals carbonised are found most closely to approximate; adding to this amount 25 per cent. to compensate for the reduced scale of the works at Ceara and Rosario, the public lighting alone (which is guaranteed by the Government) would give a dividend of 7 per cent. per annum, and the private lighting, allowing only for a very moderate consumption, would give a further 7 per cent., making the probable annual profit 14 per cent. upon £70,000, the amount of the capital required for carrying out the lighting of those two cities.
Translations of the concessions, together with the deed of transfer to the Company, and the articles of association, may be inspected at the offices of Messrs. Baxter, Ross, Norton, and Co.
Applications for shares are to be made to the Bankers of the Company, accompanied by a payment of £1 per share. In the event of no allotment of shares being made, the deposit will be returned in full. Should a less number of shares be allotted than are applied for, the deposit will be made available towards the payment on allotment, and the balance, if any, returned to the applicant.
Prospectuses, with forms of application for shares, can be had of the Bankers, Bankers, Solicitors, or Secretary of the Company.

THE BRAZILIAN and RIVER PLATE GAS COMPANY (Limited).

NOTICE is HEREBY GIVEN, that the LIST of APPLICATION for SHARES will be CLOSED on TUESDAY, December 19th.

COLMAN'S GENUINE MUSTARD.

TRADE MARK.

On each



THE BULL'S HEAD,

Package.

At the Great Exhibition, 1862,

OBTAINED THE

ONLY PRIZE MEDAL

For "Purity and Excellence of Quality."

Sold by all Grocers, Druggists, &c., throughout the United Kingdom.

J. and J. COLMAN, 26, Cannon-street, London, E.C.

Homoeopathic Practitioners, and the Medical Profession generally, recommend Cocoa as being the most healthful of all beverages. When the doctrine of homoeopathy was first introduced into this country, there were to be obtained no preparations of cocoa either attractive to the taste or acceptable to the stomach; the nut was either supplied in the crude state, or so unskillfully manufactured as to obtain little notice. J. Epps, of London, homoeopathic chemist, was induced in the year 1839 to turn his attention to this subject, and at length succeeded, with the assistance of elaborate machinery, in being the first to produce an article pure in its composition, and so refined by the perfect trituration it receives in the process it passes through, as to be most acceptable to the delicate stomach. As a

BREAKFAST BEVERAGE

for general use, Epps's Cocoa is distinguished as invigorating, with a grateful smoothness and delicious aroma. Dr. Hassall, in his work, "Food and its Adulterations," says, "Cocoa contains a great variety of important nutritive principles; every ingredient necessary to the growth and sustenance of the body." Again, "As a nutritive, cocoa stands very much higher than either coffee or tea." Directions:—Two teaspoonfuls of the powder in a breakfast cup, filled up with boiling water or milk. Secured in tin-lined ½lb., 1lb., and 1lb. labelled packets, and sold at 1s. 6d. per lb. by grocers, confectioners, and chemists. Each packet is labelled, "J. Epps, Homoeopathic Chemist, 112, Great Russell-street; 170, Piccadilly; and 48, Threadneedle street. Manufactory, 393, Euston-road."

THE COLONIAL COMPANY (Limited).

Incorporated under the Companies' Act, 1862.
Capital, £2,000,000, in 40,000 shares of £50 each.
Deposit on application, £1 per share, and £1 on allotment.
Further calls will not exceed £5 per share each, and it is estimated that not more than £20 per share will be called up during the first two years, and not more than £25 per share in all.
DIRECTORS.
The Right Honourable E. P. BOUVERIE, M.P., 44, Wilton-crescent, Chairman.
John Balfour, Esq. (of Balbirnie), 46, Belgrave-square.
John Entwistle, Esq., 6, Great Winchester-street, City.
Robert Gillespie, Esq., 6, Lime-street, City.
Samuel Gurney, Esq., M.P., Prince's-gate.
Thomas Porter, Esq. (late of Demerara), White Knights, Reading.
William Rennie, Esq., } Messrs. Cavan, Lubbock, and Co.
Neville Lubbock, Esq., }
Wm Burnley Hume, Esq., } Messrs. Wm. Burnley Hume and
Philip Noel Bernard, Esq., } Co.
Bankers—Messrs. R. Roberts, Lubbock and Co., 15, Lombard-street, London; Messrs. Glyn, Mills, and Co., 67, Lombard-street, London.
Solicitors—Messrs. Cotterill and Sons, 32, Throgmorton-street, E.C.
Auditors—Messrs. Chadwick, Adamson, M'Kenna, and Co., 27, Great George-street, Westminster.
Brokers—Messrs. J. Hutchinson and Sons, 15, Angel-court, Throgmorton street; Messrs. J. and A. Scrimgeour, 18, Old Broad-street.
Temporary Offices—40, OLD BROAD-STREET, E.C.

PROSPECTUS.

The special advantages to be derived from the employment of capital through the medium of Joint-Stock Companies, with limited liability, in purchasing and working colonial properties, have been demonstrated by the great success attendant on such operations in India, Ceylon, Borneo, and elsewhere, and it is considered that no properties can be made to benefit to a greater extent or to produce more remunerative results from the introduction of joint-stock capital than West India Sugar Estates.

The object of this Company is the purchase and extension of the sugar plantations and the business of the well-known firms of Messrs. Cavan, Lubbock, and Co., and Messrs. William Burnley Hume and Co.

The estates and real securities to be transferred to the Company by the vendors are in Demerara, Barbice, Trinidad, and Barbadoes. The estates are fertile, well situated, and in a high state of cultivation. They are provided with an ample supply of Coolie, Chinese, Portuguese, and Creole labour.

On several of these estates powerful machinery of the best description has been recently erected at a considerable cost, and the largely increased profits which have resulted prove conclusively the advantages to be derived from the further application of machinery on a still more extended scale. The increased capital which will be thus employed, in addition to the large amount already invested in real estate, renders the business more suitable to the resources of a public company than to those of private firms.

The imports of the two firms in sugar alone have for the last three years averaged over 46,000 hogsheads per annum.

The vendors will transfer to the Company, free of any claim for goodwill, their large and profitable commission and agency business, which has yielded in net commissions, on the average of the past three years, an amount exceeding £30,000 per annum, and is capable of being greatly extended.

The terms of the purchase have been discussed and settled with the vendors, after very careful examination into the returns and profits of each firm, and after obtaining independent valuations and reports on the several properties. These inquiries were instituted and conducted by Messrs. Chadwick, Adamson, M'Kenna, and Co., and by Directors entirely unconnected with the two firms, before they agreed to join the proposed Company.

The vendors are only to be paid the mere value, thus ascertained, of the estates, plant, machinery, stores, stock, and advances, which will amount to about £275,000; and by instalments as follows:—

£225,000, or one third, in 10,000 shares of the Company, to be credited as paid up to the extent of £22 10s. per share.
£225,000, or one third, in debentures bearing interest at five per cent.
£225,000, or the balance, in cash, by instalments in two years.

To meet the above payments, and to provide the requisite working capital, it is estimated that the calls will be required to be made as follows:—

December, 1865, £5 per share (being the amount of payments on deposit and allotment.)
April, 1866, £2 10s. per share.
July, 1866, £2 10s. per share.
January, 1867, £5 per share.
January, 1868, £5 per share.

The vendors have agreed to guarantee, to the extent of the annual dividend of the above 10,000 shares, a net profit in each year, for the first five years, of 10 per cent. on the paid-

up capital for the time being; such guarantee, however, is to cease if at or after the expiration of three years the net profits of the Company shall have amounted to a sum equivalent to an average of 10 per cent. per annum on the paid-up capital, for each of the said five years, calculating the capital for the last two years at not more than £25 per share.

Each firm will liquidate their own liabilities and obligations, independently of the Company, except where the Board of Directors deem it to be desirable for the Company to undertake any of such liabilities or obligations.

The Company will enter into possession of the business on 1st January next.

The transfer of the properties and securities is to take effect as and from the 1st July last, in Trinidad and Barbadoes; and from the 1st January next in Demerara and Barbice, which are the usual periods for the transfer of property in the respective colonies.

It is arranged that two members of each firm shall remain as Directors for a period of at least five years, and the large interest in the capital of the Company taken by the vendors gives the fullest proof of their entire confidence in its success, and the surest guarantee of their best exertions being used to develop its resources. All the members of each firm bind themselves not to enter into any business of a similar character without the sanction of the Board.

The Directors confidently estimate that the net profits of the business of the Company, taking into consideration the revenue from the real estate, for the ensuing five years, will be equivalent to from 15 to 20 per cent. per annum on the paid-up capital of the Company.

This estimate has been derived from the existing state of the properties and business of the two firms, without taking into consideration the increased returns from the estates which will follow upon an improved system of cultivation and manufacture, or the effect which the pending abolition of slavery in Cuba and Porto Rico will have in augmenting the value of the estates, and increasing the profits of the Company.

Applications for Shares may be made in the form annexed, and must be accompanied by the payment of £1 per Share to the Bankers of the Company.

A copy of the Memorandum and Articles of Association can be inspected at the offices of the Solicitors, 32, Throgmorton-street.

Prospectuses and forms of application for Shares may be had on application to the Bankers, Solicitors, Auditors, or Stock Brokers, or at the Temporary Offices of the Company.

In the event of no allotment being made, the deposit will be returned in full; should a less number of Shares be allotted than are applied for, the deposit will, so far as required, be appropriated towards the payment due upon allotment.

Payments of deposit may be made to the Bankers of the Company, or at the Branches of the National Provincial Bank of England, the Branches of the Royal Bank of Scotland.

FORM OF APPLICATION FOR ALLOTMENT OF SHARES.

No. _____
To the Directors of "The Colonial Company (Limited)."
GENTLEMEN,—Having paid a deposit of £1 per Share, I beg to apply for _____ Shares of £50 each, in "The Colonial Company (Limited)," and I hereby agree to become a Shareholder in that Company, subject to its rules and regulations, and to accept such Shares, or any less number that may be allotted to me.
I am, Gentlemen, your obedient Servant,
Name in full _____
Full postal address _____
Profession or occupation _____
Date _____

SOVEREIGN LIFE ASSURANCE COMPANY. (Founded 1845, and empowered by special Act of Parliament.)

The following figures show an increase quite unprecedented in the history of the Company:—

The amount assured in 1862 was £151,065
Ditto 1863 194,152
Ditto 1864 266,450

Agents required in unrepresented places. Apply to the Branch Manager.

J. P. BOURNE, 9, Flora-place, Plymouth.

BRITISH EMPIRE MUTUAL LIFE ASSURANCE COMPANY.

32, NEW BRIDGE-STREET, LONDON, E.C.

Annual Income £79,046
Profits Divided amongst Members 145,389
Claims Paid 209,310
Accumulated Premium Fund 312,318

The Fifth Triennial Division, just made, gives a CASH BONUS OF 24 PER CENT.
ALFRED LENCH SAUL, Secretary.

THE Nonconformist.

"THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

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Eccliaistical Affairs.

RATHER TOO CLEVER.

Two or three weeks ago, as some of our readers will probably recollect, our columns contained a concise summary of a meeting held at Liverpool for the purpose of stating the objects and enforcing the claims of the Society for the Liberation of Religion from State Patronage and Control. Shortly afterwards a paragraph appeared in one of the Liverpool journals, as "from a correspondent," referring to the meeting, and thus commenting upon it. "These gentlemen propose that the civil magistrate shall not, in any way whatever, interfere with the religious observances of the people, but that everything shall be left to 'voluntary effort.' If the argument of these gentlemen is worth anything, it amounts to this, that no restrictions whatever are to be placed on the conduct of people in respect to religious observances, and therefore the civil power should not interfere, say, for instance, with the observance of a Sabbath-day, but that it must be left to the religious feelings of the individual whether he will frequent a church, theatre, or a tavern on that day, like any other day. There is a very large portion of society that holds this opinion, and it would be advisable if the Liberation Society would say out boldly how far they are prepared to follow in practice the obvious teaching of their own doctrine, or explain the point at which they stop short of it; for we venture to think that money is subscribed for this undertaking by persons who are ignorant of the precise object for which they part with their money."

It is a clever hit—very—although we cannot carry the compliment farther by characterising it as novel also. It is a stone which has usually been flung at the Liberation Society by those who have no other missile at hand. It answers two purposes. It seems to knock away the fundamental principle upon which the Society is understood to rest, and it is so aimed as to excite the fears, and call into play the strong feelings of the religious portion of the community, lest an institution which they highly revere should be put in peril by proceedings which have quite a different end in view. Upon men who have never thought it worth their while, or who have not ventured, to study the question in all its bearings, we doubt not it produces a marked impression. It saves them from all further examination of a subject that is unwelcome to them. It enables them to pay homage to their own religious convictions, and at the same time, and by the same act, to refuse the prosecution of an inquiry which might lead to inconvenient results. "Oh! these men," they exclaim, "are intent upon schemes which would put down the observance of the Lord's-day, and introduce into Great Britain the continental Sabbath." This is quite enough. There needs no further argument.

And so, with their spiritual feeling all aglow, they bless God that England has not yet come to that pass, and resolve that, so far as they can prevent it, the Liberationists shall not bring her to that pass.

Well, we are not about to enter into controversy on the theological aspects of the question. We are rather too wide awake to allow ourselves to be lured away from the real question at issue between the Liberation Society and its opponents by this clever attempt at diversion. We shall admit, for the sake of argument, all that can reasonably be urged in favour of the Divine sanction and spiritual consecration of the Lord's Day, and we are willing to put the religious observance of it upon the same ground of obligation as that on which all our other religious duties rest. We will say, if that will suit the object of the "correspondent" of the Liverpool paper, that the offering of prayer, the organisation of "faithful men" into churches, and the celebration of the Lord's Supper, have no other basis of authority than that which underlies the devout observance of the Christian Sabbath. In short, we shall concede on this head all he may choose to claim, for no concession of ours will in the slightest degree alter either his position or ours in regard to the objects or the principles of the Liberation Society.

The "correspondent," whoever he may be, has not put his own case in the least assailable of positions. He infers from the premises which he attributes to the Liberation Society that "therefore the civil power should not interfere, say, for instance, with the observance of a Sabbath-day, but that it must be left to the religious feelings of the individual whether he will frequent a church, theatre, or a tavern on that day, like any other day." Does he mean to imply that such is not the case at present? The theatres, it is true, are prohibited by law from opening their doors for dramatic entertainments on the Sunday, but worse places are open, and lower entertainments are allowed. Tea-gardens, casinos, public-houses, beer-shops, smoking saloons, billiard-rooms, and various other places of the kind, are left uninterfered with for a considerable part, at least, of the Lord's Day. A State-Church has not prevented that, so that the "restrictions placed on the conduct of people in respect to religious observances," or, as we should put it, "of secular amusements and sensual gratifications," are very far from being stringent. Nay, more, the civil power does not even profess to override "the religious feelings of the individual, whether he will frequent" this place or that on a Sunday. It closes some places as a homage to the religious sentiments of the nation; it opens, or allows to be opened, many others of an equally bad tendency. If the Liberation Society really held the opinions insinuated as consequentially and logically theirs, and should succeed in giving legislative expression to them, the practical change would not be very great. Sabbath protection laws, as they now exist, however operative as against trade, are but partially, very partially, so as against amusements, nor do they in any case touch individual conduct.

But now, as to the principles of the Liberation Society. Has the "correspondent" ever been at the pains of accurately ascertaining them? We will state them in their concrete shape. No State favour, and no State discouragement, to be legally exhibited towards any form of religious conviction. No interference with the spiritual government of religious communities, and no application of national resources to their support. These are, in brief, the objects at which the Society aims. "Don't alter the legal status of any of her Majesty's subjects on account of their religious belief, nor set apart for the advantage of any denomination any part of the property which rightfully belongs to all." This is the drift of their efforts. Their advice is carried out in Canada, where Sabbath observance does not certainly ill compare with that of England or Wales or Scotland. It is carried out in New Zealand,

in South Australia, in British Columbia, and in other colonies. It is acted upon throughout the United States of America. Is the Lord's Day any the more extensively desecrated in consequence? Is not the reverse of this hypothetical charge much nearer the fact?

Whether civil communities do wisely in legally making one day in seven a *dies non*, in prohibiting trade and labour for wages, and in encouraging by their arrangements rest from toil, is a large question, which, on political and social grounds, we should answer in the affirmative; but whether they should attempt to enforce on individuals the religious observance of that day, is quite another question, which we should distinctly answer in the negative. But whatever may be the views we entertain on the subject, we beg to inform the adroit gentleman who furnished the paragraph to the Liverpool paper that the realisation of the objects of the Liberation Society will not touch the question of Sabbath observance in England any more than it has done in some of our larger colonies or in America; so that there is no reason, as he delicately suggests, for his surmise that "money is subscribed for this undertaking by persons who are ignorant of the precise object for which they part with their money." We are sure he will be intensely gratified to be set right on this head.

ECCLIASTICAL NOTES.

OUR readers will learn without the least surprise that the Rev. John Ingle, whose sermon on the "Political Future of the Church of England" was referred to in these columns a week or two since, has been subjected to the usual quantity of abuse for avowing such sentiments as are there expressed. He has been attacked in the Tory journal of Exeter with all the virulence which is usually characteristic of the Tory press. Attack and reply; fresh attack and rejoinder, with the sparkling comments of on-lookers, have been going on now for four or five weeks, and the sleepy old cathedral city of the south has apparently roused itself sufficiently to take an interest in it. The controversy began with a double-barrelled leader from the *Flying Post* (the letter "F" in the title of the journal is a superfluity), in which Mr. Ingle was charged with inaugurating a clerical crusade against the Church for her spoliation and degradation, denounced as favouring a "revolutionary scheme," as proposing that cathedrals should be turned into taverns, dancing academies, and music-halls, as coalescing with Mr. Miall, and "co-operating with the Radical party in carrying out a plan of fraud and spoliation in the interests of irreligion and schism." Next week the reverend gentleman was charged with "endorsing the confiscation schemes of the Liberation Society," &c. Mr. Ingle's reply ought to have been satisfactory. He disavowed entirely any intention of wishing to deprive the Established Church of any of her revenues, and challenged the editor to produce a single sentence in his sermon which indicated such an intention, or any intention whatever of dealing with the cathedrals in the insane manner ascribed to him. What does the reader think is the substance of the next attack? It was that the Liberation Society favoured the secularisation of Church property, and that, in their view, disestablishment was intended to be coincident with such secularisation; that Mr. Miall had proposed that the fate of the cathedrals should be settled by universal suffrage; and that the only difference between these gentlemen appears to arise upon the possession of the ancient ecclesiastical property of the nation. In another assault it was stated that Mr. Ingle was understood by the editor of the *Nonconformist* and the organ of the Liberation Society to affirm that he was in favour of the disendowment of the Church. A second rejoinder from Mr. Ingle disposes easily

enough of all these positions, and leaves us at liberty, in this stage of the controversy, to add our word.

When we made the extracts which we did from Mr. Ingle's sermon, we were careful to let the author speak for himself, and not put words into his mouth which he did not use. Hence we did not say that Mr. Ingle was in favour of the disendowment of the Church, because we could see nothing in Mr. Ingle's sermon which would warrant us in drawing such a conclusion. Nor did the author or we say a word about cathedrals being turned into casinos. The fact is, that anyone at all acquainted with modern ecclesiastical controversy is perfectly well aware that the word disestablishment in the Churchman's mouth has a much more limited meaning than it has in the Dissenter's. We should be marvellously ignorant if we did not know this. There is scarcely a High-Church clergyman in the land who would not hail the disestablishment of the Church to-morrow if, when she separated from the State, she could carry her revenues with her. We cannot concede this any more than, as Mr. Disraeli said two years ago, the State could concede it. The question is a question of fact and of policy. It is a fact that Church property is the property of the State, just as much so as the Horse Guards or the British Museum; and as a matter of policy, the State, as Mr. Disraeli said, could never allow the Episcopal Church as an independent corporation to hold, in her own right, such property as she is now permitted to use. Mr. Ingle belongs to a party whose principles and sympathies are right, but who, from the natural prejudice of early education, cannot read history as it is written, and cannot apply their principles to all the circumstances to which they legitimately apply. That they will one day—if they live long enough—see eye to eye with ourselves, we have not a moment's doubt, but if they should not do so, it would not alter the settlement of the question. The opinions of the clergy are held of little account in great national crises, and whether they are for or against a certain doctrine does not, at such a time, make the difference of half a dozen votes in either House of Parliament. We do not suppose that Mr. Ingle needs our testimony to character, but if he should do so, we shall have no hesitation in repeating that we never imagined for a moment that his views necessarily included the disendowment of the Church. The *Flying Post* is good enough to say for us what we did mean; but we beg, with Mr. Ingle, to question our contemporary's means of knowing the private sentiments of the writers in this journal.

Devonshire furnishes us with another topic. We learn from local journals that it being in contemplation to erect a memorial to Lord Palmerston at Tiverton, it was proposed at a public meeting that the churchwardens of the parish should, *ex officio*, be appointed on the memorial committee. To this proposal, the Rev. E. Webb, Baptist minister, presumed to object, and the local Tory organ accordingly assails Mr. Webb, much in the same style as that Mr. Ingle has been assailed at Exeter. Mr. Webb is compared to Mr. Gordon, the Jamaica "rebel," and it is remarked by the *Tiverton Gazette* that "it would be difficult to conceive how any man could have more completely succeeded in exhibiting the narrow-minded, offensive, and revolutionary animus of political sectarianism than the Baptist minister has done." "Want of good breeding," and "ignorance," are ascribed to him by wholesale; and—height of all offences—he is charged with designing to bring the office of churchwarden "into contempt." There is a revolutionist for you! And all because Mr. Webb could not see that the wardens of the parish church were any more entitled, because of their office, to be placed on a town committee, than the deacons of his own church! Of course the Liberation Society is dragged into this controversy, and the *Gazette* quotes the programme of that Society "published in 1837" (seven years before it was established), in order to commit Mr. Webb with its equally "revolutionary" designs. Our contemporary, the *Western Times*, deals with this controversy in its usual slashing fashion—an example of which we subjoin:—

The Liberation Society regard the Established Church as one of the sects. This Semper Ego says that it is not a sect, but "one of the Three Estates of the realm." We should invite him to prove this proposition if we found the slightest evidence of candour in him. He says the agents of "the Liberation Society are working covertly but industriously to revolutionise the nation, and to destroy what is, by the constitution of the country, one of the three estates of the realm." This is rather piling up catastrophes. We are first to have the revolution, and then the destruction of one of the three estates. Why the revolution would destroy the whole lot of them at one fell swoop. This egregious Semper Ego asks how the Liberation Society proposes to reduce the Church to the condition of a sect, and he answers the question in his own brilliant style by saying that the

Church is to be reduced to a sect by confiscation of all its property. This is a bright idea, truly. It shows that, bad logician though he be, he is a much worse Churchman, for he takes the possession of property to be the only difference between a church and a sect. His language on this point is perfectly explicit. It is enough to make a real Churchman tear his hair and rend his garments. We give the passage entire. "And how is this revolution to be effected? Why by the confiscation of all the property with which pious Christians, in the course of centuries, have endowed the National Church." Here is a Church that will be reduced to a sect if it lose its property. What is that but a concise statement of the Liberation doctrine? Why Edward Miall ought to send him a lock of his hair as a love token of discipleship; and the Liberation Committee ought to grant him a free ticket to every platform they occupy, with a perpetual run of their tea parties at all *soirées* held for the advancement of the Liberation principle. How the Liberator will enjoy this bit!

We have to welcome Viscount Sandon, not as a "revolutionist," but as a conservative of Christian principles. At a meeting of the Church Missionary Society, held at Newcastle-under-Lyme on Thursday last, at which the noble lord presided, he took occasion to make two significant remarks—one to the effect that Churchmen contributed less to religious objects than any other portion of the community, and that people ought to decide "in their own conscience" what they would give to God; and the second, to the effect that all Churches ought to be self-supporting, and that it was demoralising for them to continue under patronage. We give the words as they are reported in the *Staffordshire Advertiser* of Saturday:—

He had had great opportunities of going into the subject of the amount subscribed to charitable objects by the people of this country—or rather, he ought to say, by the members of the Church of England—and the result seemed to him to be most melancholy. Really, the members of the Church of England appeared to contribute less than almost any other religious community to objects of charity and religion, and although the meeting might be hardly prepared to accept this statement, he would ask them to take his opinion on the subject for what it was worth. He believed the remedy to be that they should look at charity, as they did matters of business, in a more systematic way, estimating their income every year, and then deciding in their own consciences what percentage they ought to give to God. He thought it a most healthy and promising sign that the society was encouraging the native churches to become self-supporting, for it was not good either for Churches or for any other body of men to be too long kept under a system of patronage. It was better for men to have to fight their own way, for as long as they depended upon others for support they were sure to be wanting in energy and devotion, and in matters concerning religion this should always be borne in mind. (Hear, hear.) Let the native Christians support their own ministers, and the interest they would feel in the progress of religion would be very much increased.

The first of these thoughts cuts at the root of all compulsory support of religion, and the second of all patronage of religion. Will not some Tory paper of the neighbourhood do us the goodness to attack the noble lord for his "revolutionary" sentiments?

If, however, some Churchmen are getting, as Goethe cried, "more light, more light," there are others who are content with less. Amongst them is the Earl of Shaftesbury. The earl addressed, on Monday last, a meeting of the Salisbury Diocesan Board of Education at Dorchester, and took advantage of the occasion to stigmatise "political Dissent." The earl said:—

I believe that a large proportion of the Dissenters of this country might be conciliated into amicable co-operation with the Church. I know them well. There are many political Dissenters who seek the severance of the Church and State, and there are a vast number of Dissenters in this country, among them many of the best and dearest friends we possess, who are animated by the true principles of religion, and who wish to co-operate with the Church. I do say this from my very long experience amongst them—I entreat Churchmen in their zeal to be a little moderate in their language. Many Dissenters are often offended by the vituperative epithets which are launched against them, and because so many of the clergy refuse to recognise their true status and position in the country. If you do but recognise their status and position—that they are earnest fellow Christians, and animated by the same Christian principles as ourselves—I will undertake to say a large number of religious Dissenters will not only co-operate with you, but will on all occasions give pre-eminence to the clergy of the Church. If you could propitiate the Dissenters, and so make them work together with you, then the Church of England would be safe; but if you make them your enemies, the Church will have a painful struggle to contend with, and might in the issue go wrong.

Will the so-called "religious Dissenters" be bought over by this? But where are they? and who are they? Who are the persons who are willing to sell their principles for the sake of recognition as inferiors by Church clergymen? And who are political Dissenters, who, according to the Earl of Shaftesbury, intend, after seeking the severance of Church and State, to seek "the destruction of the Church altogether"? These are weighty charges, and the man who is not able to substantiate them runs the risk of losing his character, at least for truthfulness—a character which the Earl of Shaftesbury has, before this, put in jeopardy.

The Cardinal Archbishop of Westminster, Dr.

Manning, has recently addressed a meeting at Wolverhampton, on the conversion of England to the Roman Catholic Church; the text being a memorial recently erected in memory of the celebrated controversialist of that Church, Bishop Milner. We obtain from the Cardinal a re-affirmation of the cardinal doctrines of Popery as applied to politics, which are expressed in the most naked language:—

If they asked what truths were now at stake, he (Dr. Manning) would answer, the liberty and purity of the Church of God upon earth—no longer here in England, no more in this northern province of the Church, for the enemy of the Church had carried the war into the heart of the empire, and the conflict was waged round the walls of Rome. The same principles were, however, at stake—the purity and liberty of the Church of God. It was no contest for Romagna and ports in the Adriatic, but the free exercise of the discipline of the Church over the world—the supreme authority of the vicar of the Church of Christ over governments, legislatures, kings, and emperors, as well as individuals.

Dr. Manning, therefore, would see Europe under the heel of a second Hildebrand, and a revival in modern times of the old Holy Roman Empire. The cardinal is the authorised exponent of the doctrine of his Church to English people, and it will be noticed that his exposition does not accord with the sentiments professed by English Catholics usually as to the limitation of the power of the Pope over foreign Governments and States. *Semper eadem*,—the Romish Church is always the same. What it was in the middle age it is, according to Cardinal Manning, now.

NONCONFORMITY IN THE DIOCESE OF DURHAM.

(Abridged from the *London Review*.)

The determination of Bishop Baring not to conceal in any manner the preponderating power and influence of the Nonconformists in his diocese has been shown in a statement he has put forth of the comparative attendance, on a certain Sunday, in Newcastle, of the Church of England laity and Nonconformists. The balance was enormously in favour of the latter. In fact, so unflattering and unpalatable were the bishop's statistics to the church-going population that more than one clergyman in Newcastle set to work to prove the figures to be incorrect. Among the foremost of these was the Rev. Walter Irvine, incumbent of All Saints', one of the most conscientious and hardworking of the clergy of the diocese. . . . Had Mr. Irvine confined his letter to these facts and figures, no one would have had the right to complain. Unfortunately, with that uncommendable spirit too often found among our clergy, he cannot resist the opportunity of attacking the Dissenters. He brings forward examples of three or four Dissenting chapels in Newcastle which have been deserted by their congregations, and applied to other uses, as a proof at once of the instability of Nonconformist institutions, and the readiness of their ministers to leave the poor and demoralised localities and establish themselves in wealthy neighbourhoods; while the Church and her clergy, true to their mission, remain faithfully fixed to the spot in which they were first established. This is hardly fair to the Nonconformists. A man or a society of men may be driven from a neighbourhood by poverty as well as by force; and the Dissenting minister, his chapel having no endowment, is obliged to live where he can obtain the means of existence. When those of his own congregation in easy circumstances migrate from a poorer or more crowded neighbourhood into one more commodious or attractive, in what manner would he be able to maintain himself and his family when only the poor are left, without taking into consideration the current expenses of his chapel? The Nonconformists are incessantly accused by the clergy of deserting poor neighbourhoods to reside in the richer. Do we find no instances of the kind among the laity of the Church of England? Again, it is hardly just to bring forward the migrations of the Nonconformist congregations without doing justice to the efforts they frequently make to provide for the spiritual wants of the neighbourhoods they have left. In Liverpool, for example, we found several instances in which the Dissenting congregations were charged with having quitted poor neighbourhoods, leaving their chapels to be applied to other uses. On inquiry, however, we found that the Dissenters had established mission stations, and even small chapels, supported by the contributions of the congregations which had left the neighbourhood, and these places were crowded on the Sabbath with worshippers, while the church remained comparatively deserted. In his letter Mr. Irvine certainly admits that the Dissenters deserve great praise for their zeal, and also because they have done much good where the Church has done nothing; but he neutralises this just tribute to their exertions by stating "that they have failed in their mission, and fled from populations, dense, poor, ignorant, and lost, leaving the Church to labour in a heavy sea of ungodliness and infidelity." Now, instead of thus attacking Nonconformists, would it not be better policy in the interests of the Church, especially at the present moment, when funds are so much wanted in the diocese of Durham for her extension, rather to hold up the energy of certain Dissenting ministers, and the liberality of Dissenting congregations, as examples for the clergy and laity of the Church of England to follow? Nothing can be more humiliating than the

comparisons which may be made between the liberality of the Dissenters in the support of their ministers, and in congregational contributions to benevolent objects, and, on the other hand, the parsimony of a vast proportion of the Church laity. No matter how poor a Dissenting congregation may be, its contributions are always liberal in proportion to its means. The generosity of many of the wealthier Non-conformists almost surpasses belief. We lately had brought under our notice a Dissenting congregation in Westminster, which, last year, subscribed, in less than a fortnight, a sum exceeding 20,000*l.*, to build their minister a new chapel and schools. A Dissenting family was named to us in Bristol, the members of which had spent in good works more than 100,000*l.* Another family in the North of England, of the Independent denomination, have contributed to the building of chapels, ministers' houses, schools, workman's park, institutes, and other benevolent objects, in twenty years, nearly half a million of money! None can admit more readily than ourselves the admirable zeal of a large proportion of our parochial clergy; but Mr. Irvine is hardly justified in attempting to make their good qualities stand out in bolder relief by carving the equally noble efforts of the Non-conformists *intaglio*.

The letter of the rev. Incumbent of All Saints' did not pass without a reply from the bishop. In a letter addressed to the editor of the *Newcastle Daily Journal*, the right rev. prelate resolutely maintains the state of the Church in Newcastle to be in a position quite as alarming as he had described it. He goes further, and declares that whatever discrepancy might be found in his statement, it rather proves the danger to be greater than otherwise. In support of this opinion, he brings forward certain statistics of attendance at Church and Nonconformist places of worship from the census of 1861, compared with that of 1851, and which certainly substantiate the bishop's allegations. Singularly enough, neither the bishop nor Mr. Irvine mention the Roman Catholics in their calculations, and yet they number in Newcastle no fewer than twenty thousand, and their places of worship are generally attended on the Sunday to absolute inconvenience, especially at high mass, when it is almost impossible to find in them even standing-room.

THE SUNDAY QUESTION.

A public meeting of the working men of the South of London was held on Wednesday night at the Lambeth Baths, for the purpose of presenting a report from the deputation to Earl Granville, on the 23rd of last month, in reference, as the notice convening the meeting stated, to the "misrepresentations of the Sunday League."

Mr. G. M. MURPHY, who was moved to the chair, explained that the meeting had been called in consequence of statements which had been publicly made. Believing that these statements misrepresented the feelings of the working classes of the metropolis, and certainly those of the South of London, he thought the best plan to adopt was to call the working men together, so as to get a public expression of their opinion on the subject. Mr. Murphy then referred to the deputation of the Sunday League, which waited on Earl Granville last month, and to the statement made by the members of the League, which have already appeared in the papers. These statements Mr. Murphy and others looked upon as misrepresentations, and it was decided to send another deputation to Earl Granville to represent the feelings of the working men of the South of London on the subject. The second deputation assured Earl Granville that the working men of South London never authorised their names to be connected with the statements which the deputation from the Sunday League had made before his lordship; that their wishes were in favour of less labour on Sunday rather than more; and that they considered the statements in question absolutely without foundation. Under these circumstances, he thought the best plan to adopt was to lay all the facts of the case before the working men of the South of London, and leave them in their hands. Mr. Murphy then read the reports which appeared in the papers of the interviews which the deputation had with Earl Granville, already referred to; the statements which had since been made, the meetings held, and a correspondence which had taken place between himself and Mr. Baxter Langley.

In the course of Mr. Murphy's reading Mr. Baxter Langley and Mr. Morrell, of the Sunday League, essayed to address the meeting respecting certain statements which they declared to be untrue. Mr. MURPHY did not think that either Mr. Langley or Mr. Morrell had any right to speak at that meeting, as they were neither working men nor inhabitants of the South of London; but if there was anything in his statements which they considered untrue, he would put it to the meeting whether they would be allowed a hearing. The meeting, however, did not seem disposed to allow Mr. Langley or Mr. Morrell to speak.

Mr. MURPHY finished his report uninterruptedly, concluding by expressing his belief that the feeling of the great mass of the people of the South of London was against opening the British Museum or any other like institution on a Sunday, and leaving it with those present to openly and candidly express their opinion on the question.

A resolution in that sense was moved and seconded by working men. Mr. Langley then again essayed to speak, but the meeting refused to hear him, and the resolution was almost unanimously carried.

The meeting further resolved to forward a copy of it to Earl Granville, and also to the chairman of the

meeting to be held at St. Martin's Hall, as an expression of its opinion of the "dishonourable conduct" and "lying accusations" of the National Sunday League.

On the next evening there was a very crowded meeting at St. Martin's Hall to obtain the views of the working classes on the subject of opening the British Museum, the National Gallery, and other institutions on Sundays. Sir Joshua Walsley presided. The hall was densely crowded, the attendance being composed of friends of the National Sunday League and those of the working men entertaining opposite views. Mr. Hughes, M.P., and the Rev. Newman Hall occupied seats on the platform. The Chairman, who on rising to address the meeting was received with cheering and hissing, said they had met for the purpose of ascertaining whether the working classes were in favour of or against the principles enunciated by the National Sunday League. He thought that the intelligent portion of the working classes coincided with him in the belief that the proceedings of the Sunday League were consistent with the tenets of Christianity and in unison with the feelings of the majority of the public. The noise and confusion here became so great that Mr. Hughes rose and said that as it was the practice of Englishmen to hear both sides of a question, he hoped the meeting would quietly listen to the arguments to be urged for and against the movement. Mr. Baxter Langley, in the course of some observations, denied that the meeting held at South London the previous night, in opposition to the movement of the Sunday League, represented the views of the working classes. He said it had been proved that some of the petitions got up against the movement had been signed by Sunday-school children, while nearly the whole of the signatures to others were written by the same persons. Mr. Hughes next addressed the meeting. He said he wished it to be understood that he had not come to take part in the proceedings under the wing of the Sunday League. He regretted that the subject occupying attention had not been treated fairly or impartially on either side. He was of opinion that the majority of the enlightened public were in favour of opening national institutions on evenings, and not on Sundays. Mr. Wright, chairman of Trades' Delegates, moved a resolution to the effect that Messrs. Hughes, M.P., Locke, M.P., and Ayrton, M.P., be asked to move for and support a motion for a Parliamentary committee of inquiry, that the feelings of the working men may be ascertained beyond misrepresentation and imposition. Mr. G. M. Murphy rose to propose an amendment, but was unable to obtain a hearing in consequence of the shouting and hissing which proceeded from the body of the hall. The proceedings terminated amid much confusion.

On Friday there was an amateur concert at the Lambeth Baths. Mr. G. M. Murphy presided, and at the commencement delivered the speech in reply to Mr. Langley which he had been prevented delivering at St. Martin's Hall on the previous night. On Saturday night between 2,000 and 3,000 persons again assembled to the newspaper readings and musical entertainment, and a delightful evening was spent by the assembled throng.

The postmen of Bridgewater have issued an appeal to the inhabitants to consent to the non-delivery of letters on Sunday, so that they may have the day as a day of rest.

THE LIBERATION SOCIETY IN ESSEX.—On Monday evening, Mr. Carvell Williams met the Volunteers of Colchester, for the purpose of acquainting them with the measures which the Society is about to adopt for the more extensive diffusion of its principles. After the company had taken tea, the Rev. T. W. Davids took the chair, and opened the proceedings. Mr. Williams then delivered an address, in the course of which he congratulated the opponents of Church-rates in Colchester on the fact that, since his last visit, they had virtually put an end to the exaction in the town, and pointed to that event in proof of the fact that the cause of abolition was not standing still, though Parliament hesitated to put the finishing stroke to the work. The Rev. W. J. Clarkson, and J. S. Barnes, Esq., then proposed a resolution expressing pleasure at Mr. Williams's statements, and a desire to afford increased support to the Society. This was supported by the Rev. A. Mackenall, who adverted to events in the Church of England, indicating the growth of liberation principles among Episcopalians. Messrs. Barrett, Thompson, Weeks, and Stewart Williamson, also took part in the proceedings.

CHURCH-RATES IN SHADWELL.—A public meeting of inhabitant householders and other ratepayers of this parish was held in the vestry-room on Thursday evening, Dec. 7, to take into consideration the propriety of making a Church-rate. An attempt to obtain the consent of the parishioners of Shadwell to a new Church Act, and raise the rector's salary, and impose other burthens, has been lately most signally defeated. The scheme was proposed by Alexander Gibbon, Reform Club, the agent of Lady Glamis, who owns one-half of the existing parish, a large portion of which was removed a few years ago for the extension of the London Dock. The new Act would, if obtained, have imposed rates in connection with the church of 1,000*l.* per annum. The rector was no party to the scheme, and publicly expressed himself content with his income. The Rev. Brinsley Kingsford, the rector, who is highly respected in the parish, took the chair on Thursday evening. Several Jews and Dissenters took part in the discussion, and the most perfect unanimity prevailed. The outside of the

parish church had fallen into decay, and the repairs were estimated by Mr. Dunch, a surveyor, to cost 600*l.* Some of the parishioners thought it could be done for less, but if there was anything to spare it should be expended on the fine peal of eight bells in the tower, which were out of order, and required to be re-hung and the old ropes replaced by new ones. It was suggested that a rate of twopence in the pound should be granted; but, as that would only raise half the sum required, a fourpenny rate was proposed, and, on a show of hands being called for, carried unanimously.

ACTION FOR LIBEL AGAINST THE "PATRIOT."—We understand that an action brought by Sir R. Clifton, Bart., M.P., against Mr. Howat, the publisher of the *Patriot*, for libel in connection with the last election for Nottingham, is set down for trial before Chief Baron Pollock in the Court of Exchequer during the present sittings. It will probably come on this week.

NUNNERY IN LEICESTER-SQUARE.—The room in which Dr. Manning, the Roman Catholic Archbishop of Westminster, inaugurated a sisterhood branch of the Oratory, Brompton, on Friday last, was for some years known as Wyld's Reading-rooms, but in the early part of this year the new-room was removed to a portion of the premises formerly occupied by the Oratorians in King William-street, Strand.

THE IRISH CATHOLICS AND THEIR UNIVERSITY.—The four Roman Catholic archbishops are at present in London, where, in accordance with previous arrangement, says the *Ulster Observer*, "they are in communication with Sir George Grey relative to the charter of the Catholic University. It is confidently expected that no obstacles will arise to prevent the Government doing full and complete justice to the Irish people on this important question."

REVISION OF THE SCRIPTURES.—Mr. Grant Duff, M.P., proposes in the coming session of Parliament to move for an address to the Crown for a royal commission to inquire into the accuracy of the authorised version of the New Testament, with a view of getting it made more correct. It is now ten years since Mr. James Heywood made a similar motion, which was opposed by the Government of the day and lost. Mr. Heywood's motion, however, was not limited to the New Testament, but embraced the whole Bible.

HORTON-LANE MUTUAL IMPROVEMENT SOCIETY, BRADFORD.—The series of lectures and readings which were so successfully carried out under the auspices of the above society last winter, are being continued this season. The meetings are held at intervals of about a fortnight. Last Monday evening the second lecture was given by the Rev. Eustace R. Conder, M.A. of Leeds, in the Horton-lane Lecture-hall. The title of the lecture was, "Herodotus, the Father of History." The Rev. J. R. Campbell, D.D., president of the society, was in the chair, and a cordial vote of thanks to Mr. Conder for his admirable and instructive lecture was carried at the close. The next lecture is by W. Evans Glyde, Esq., of Saltaire.

CLERICAL WILLS.—The wills of the undermentioned clergymen have been proved;—The Rev. Henry Van Notten Pole, M.A., of Waltham-place, Maidenhead; 120,000*l.* personalty. The Rev. Francis Ellis Jervoise, M.A., Vicar of Long Compton, Warwickshire, and Lesham, Hants; 40,000*l.* The Rev. James W. Arnold, D.D., of Leamington Priors; 12,000*l.* The Rev. John Guthrie, M.A., Vicar of Calne, Wilts; 80,000*l.* The Rev. Edward Gibson, M.A., Vicar of Ashby Magna, Leicesters; 20,000*l.*

SOUTHWARK MISSION CHAPEL, BOROUGH-ROAD.—Arrangements are now being made which, when completed, will transfer the late Surrey Tabernacle, so famous in the annals of the hyper-Calvinistic school, to the Southwark Mission for the Elevation of the Working Classes as a preaching station, the noise of the trains running over the iron viaduct in the Waterloo-road rendering Hawkestone Hall untenable for this purpose. Mr. Murphy will therefore transfer his congregation and services to the Borough-road on the first Sunday in 1866.

ANOTHER CULLEN PASTORAL.—Dr. Cullen has addressed a letter to the "Clergy of Dublin," which has passages on mixed education, mixed marriages, the ecclesiastical confiscations in Italy, and the "writers of a wicked press." The prelate complains that under the existing system, teachers of schools are not permitted to speak of "the holy Catholic Church, or of its supreme head, the Pope." "One of the greatest dangers" (says Dr. Cullen) "to which the faithful are exposed in the present struggle between light and darkness is the perversion, now so common, of all the received maxims of right and wrong. In order to justify the attacks made on the Church and the Pope, every effort is made to set aside the great principles on which society depends, and even the fundamental commandments of nature and of God." The weapons employed against the Pontiff, he adds, are "hypocrisy, perfidy, treason, bad faith, and lying."

LAY ORDERS IN THE CHURCH OF ENGLAND.—A meeting of clergy and laity was held on Monday afternoon at the Charterhouse, under the presidency of the Archdeacon of London, for the purpose of considering the propriety of supporting a society having for its object a revival of lay orders in the Church of England. It is proposed that the society shall consist of members of the Anglican Church, and that it shall be governed by a president and council and other officers. It is urged by the promoters of the new society that the time appears to have arrived for the formal recognition by the Church of lay agents as assistants to the ordained ministers, inasmuch as there are many laymen who would be willing to serve as lay deacons, to help the clergy in any way consistent

with their position, provided that they were not pledged to a perpetual performance of the duties entrusted to them, or to such daily labours as are entrusted to Scripture-readers. A large number of noblemen, gentlemen, men in professions and business, have offered their support to the proposed society, and several of them are willing at once to take upon themselves the duties of lay deacons.

POPERY IN THE CHURCH OF ENGLAND.—The ultra High-Church clergy have lost their former timidity, and are now carrying out their semi-Romanist ceremonies with unblushing effrontery. One clergyman has just bearded the Bishop of Bath and Wells, and another has defied the Bishop of Ely in reference to the use of lighted candles on the "altar," and both prelates have been forced to submit to insult through the condition of the rubric. A letter of an official connected with St. Raphael's Church in this city shows that the candle question is but a "fleabite" to other innovations. "The warden," he says, "has been presented with two sets of robes, and a censer," and "two chasubles, one violet and the other white, with stoles and maniples to match," are also in preparation. But the unhappy incumbent is still in want of "a dalmatic, tunic, basin and ewer, cope, thurible, incense-boat and spoon," and an appeal is made to the charitable to fit up the church properly for the "Christmas High Celebration"—meaning, we suppose, Mass! How long are these Popish scandals to be allowed in a Protestant Establishment?—*Bristol Mercury*.

PRINCIPAL TULLOCH ON CREEDS.—In his opening address a few days ago to the students of St. Andrew's University, Principal Tulloch expressed his belief that the day was rapidly approaching when the claims of creeds and confessions to hold the place of authority they had done would be keenly canvassed; and he called upon his students to prepare, by private reading and reflection, to study the historical as well as dogmatic bearings of the standards. He told them to regard the Confession of Faith in its origin and principles as the manifesto of a great religious party, and all such confessions as simply historical monuments marking the tides of religious thought, and which cannot be understood except in connection with the genius and character of the time and of the men who framed them:—

The popular ecclesiastical notion (says Dr. Tulloch) of creeds and confessions as in some sense absolute expressions of Christian truth—*credenda* to be accepted very much as we accept the statements of Scripture itself—is a notion in the face of all theological science which every theological student deserving the name has long since abandoned. Those creeds and confessions are neither more nor less than the intellectual labours of great and good men assembled for the most part in synods or councils, all of which, as our Confession itself declares, "may err, and many have erred." They are stamped with the infirmities no less than with the nobleness of the men who made them. They are their best thoughts about Christian truth as they saw it in their time; intrinsically they are nothing more, and any claim of infallibility for them is the worst of all kinds of Popery—that Popery which degrades the Christian reason, while it fails to nourish the Christian imagination. . . . Many signs warn us that we must no longer as a Church repose in a more blind traditionalism, under the impression that our fathers have settled the sum of Christian knowledge for us and left us only to follow in their steps. My own profound conviction is that religious thought in Scotland, no less than in England, has already entered upon a movement which is destined to remould dogmatic belief more largely than any previous movement in the history of the Church; and that it is well-nigh impossible that the old relation of our Church to the Westminster Confession can continue. . . . It is an utter misconception of the nature of belief, and of the growth of Christian thought in all ages, to reprobate new tendencies of speculation and of culture arising within national churches.

Dr. Gibson, the champion of high orthodoxy, has denounced the address as propounding doctrines which are "subversive of all fixed intelligible authoritative standard either of faith or morals."

SURREY CONGREGATIONAL UNION.—The annual meetings of this body were held on Tuesday and Wednesday last, at Camberwell-green Chapel. On Tuesday evening a sermon of an able and thoughtful character was delivered by the Rev. A. Mackennal, from Rev. x. 10, 11. On the following morning there was a devotional service, presided over by the Rev. L. H. Byrnes, and in which the Rev. W. Gooby and the Rev. W. J. Revell took part. At the business meeting which followed, Mr. Benjamin Scott, the president of the Union, took the chair, and the report was read. It referred to the growing strength of the union, to its efforts at Rotherhithe, Bermondsey, Battersea, Norwood, Chertsey, and elsewhere, as well as to the erection of new chapels in the county by others. The proceedings of the union in regard to public questions were also reported, as well as the fact that one of its secretaries, to whom it is greatly indebted—the Rev. R. W. Betts—was obliged to resign because of the state of his health. The treasurer's report showed an increase of income. Mr. Scott then delivered a retiring address, in which he spoke with gratitude in respect to what the union had been able to accomplish during the two years which had elapsed since its formation. Mr. F. J. Sargood, of Thornton Heath, the president of the Union for the present year, then took the chair, and delivered a brief address. This was followed by a series of resolutions relating to votes in aid of ministerial stipends and other business, including the history of Congregationalism in Surrey, which the Union is about to issue. A resolution of sympathy with Mr. Betts was also passed. The Rev. T. Hart, of Guildford, then read a paper on Congregational evangelisation, which excited great interest. The Revs. Messrs. Stephens, Pillans, Turquand, Par-

kinson, and M'All, with Messrs. Houlder, Buckley, Allport, Porter, Wood, Williams, and Beare, took part in the proceedings. After dinner various sentiments were spoken to, and votes of thanks were proposed, and in the evening a public meeting was held. Mr. Sargood presided, and the Rev. J. G. Rogers delivered an address on Congregational principles; the Rev. J. Dothis on some of the religious tendencies of the age; and the Rev. J. Ketley on the condition of the rural parts of Surrey. Mr. Carvell Williams and the Rev. J. Stephens also spoke to a resolution relative to the Union and its operations. There was a large attendance of members, and the proceedings were kept up with unabated interest, and with much spirit till the close.

Religious Intelligence.

THE FREE CHURCHES

AND

THE MISSIONARY SOCIETIES OF THE METROPOLIS.

(Continued from Supplement.)

THE RAGGED SCHOOL UNION.

The value of this institution as a Christian agency in London is best expressed by the statement of a simple fact. It has in some sort of secular and religious training about one-half the children of the destitute classes of the metropolis; that is to say, it is trying to stay the fountain of crime and sin at its very source, and has done much towards that end. The current number of the "Ragged School Union Magazine," in an article strongly objecting to Government help for such institutions, as proposed at the Social Science Congress at Sheffield, puts the matter so compactly that we cannot do better than quote it. It may be remembered that Miss Carpenter proposed on that occasion, that there should be a grant from the Privy Council of £1 per head for each child under Ragged School training. To this the organ of the Union forcibly replies:—"Glad indeed should we be to see these outsiders in their proper places preparing to become useful portions of the community, but in the means propounded by the friends at the Social Science Congress, for attaining so great an object, we have no faith. The experience gained by upwards of thirty consecutive years of direct contact with the poorest sections of London's population, confirms our conviction that if the moral and religious necessities of the destitute and neglected poor are to be really met, it must be by men and women prompted by love to Christ, and not by pay, going amongst these people, and, by oft-repeated and self-denying efforts, rescuing them one by one from the degradation in which they too willingly exist. By such agency we have succeeded in bringing annually under religious teaching upwards of 6,000 of the adult poor, and some 30,000 of our otherwise neglected boys and girls. The number of children in the metropolis fitting for Ragged Schools may be near 60,000. The present schools are operating upon a moiety of this number, and we doubt not about being able to cope with the difficulties in bringing the remaining moiety under instruction, if volunteer Christian men and women were forthcoming. The difficulty is not so much one of finance as it is of agency, and that agency money cannot buy. The public has often proved quite willing to sustain the schools if the Church be ready to work them. Had the friends of the Social Science Congress turned their attention to the necessity of arousing Church members to a sense of their duty in this department of Christian philanthropy, instead of spending their time discussing subjects of so doubtful a character as placing Ragged Schools under the chilling dictum of the Committee of Council on Education, they might have been the means of advancing the great movement, not only in London and the provinces generally, but in Sheffield specially, where Ragged School teachers are so much needed."

In 1851, when the Religious Census was taken, the Ragged School movement, though seven years old, was scarcely in full operation. The following statement will show the rate of progress of this valuable Christian agency during the 21 years of its existence:—

	No. of School buildings.	Sunday Scholars in attendance.	Day Scholars in attendance.
At the end of the first seven years in 1851	102	10,861	6,021
At the end of the second seven years in 1858 . .	161	21,051	14,827
At the end of the third seven years in 1865	173	23,290	18,884

These children are instructed by 2,190 voluntary and 376 paid teachers. The former have not quite doubled since 1851, but are five hundred less than in 1858, the next Septennial period. This is a very grave fact, deserving the consideration of all sections of the Church of Christ.

"The fact of the teaching power being inadequate to the scholars in attendance," says the *Ragged School Union Magazine*, "renders it impracticable to increase the number of scholars. The short supply of teachers is largely owing to the removal of families from London to distant suburbs, and partly from the circumstance that the Christian Church is not fully awake to its obligations. The great body of Christians act as though the work of Christ was to be done by proxy, and not by direct personal service."

As a rule, while the monetary resources of the Ragged School Union are chiefly supplied by members of the Church of England, the teaching power is mainly drawn from Nonconformist churches. It is believed that any amount of money for the extension of Ragged Schools in London would be forthcoming if asked for. The lack of voluntary agency is the only obstacle. As the article referred to says, and the remark is well worthy of repetition, "The present schools are operating upon a moiety [of the destitute children of the metropolis], and we doubt not about being able to cope with the difficulties in bringing the remaining moiety under instruction, if volunteer Christian men and women were forthcoming."

What Ragged Schools may do for a poor and depraved neighbourhood we have seen in the case of the Spitalfields schools connected with Union Chapel, Islington. This is happily not an exceptional case; there are others, like those of Field Lane, Elder Walk, and Ward's Place, Islington, Clare Market, Mile End New Town, and Clerkenwell, which are working with similar success. They are all necessarily operating in districts where heathenism most obtains. "The population of the courts, alleys, and streets," says one report, "has been allured to listen and to learn, families and companions have been influenced at second-hand by the children drawn into the schools, and the change which has taken place is already great. If improvement can be kept up at its present pace, the lower classes in this part of London will ultimately be lifted out of the Slough of Despond, out of the vice and misery into which they had allowed themselves to sink. We know indeed that the contest which takes place in every man, when the truth is brought home to him, has in many cases been decided as it ought to be, by means of these schools; that in many families, once notorious for dirt, disorder, and vice, now cleanliness, order, and even piety prevail; and speaking generally, the change for the better is such, that the owners of the houses (for the time, most of the houses being let on short leases) freely acknowledged property to be much safer, and frequently notice the great improvement in the neighbourhood."

The Ragged School is not only a teaching, but a reformatory agency—a centre of varied institutions, all tending to that result. In the last annual report of the Union, we find a review of the operations of these several supplementary institutions. There are Clothing Clubs; Industrial and Sewing Classes, which have changed the external appearance of many a "Ragged" School; Penny Banks, with 17,000 depositors in London alone; Bands of Hope to train the young in habits of temperance; Mothers' Meetings, attended by some 2,300 heads of poor families; and Working Men's Clubs, which the Union is endeavouring to promote. Between 60 and 70 schools possess lending libraries; there is also the Shoe-black Brigade, which last year earned £8,563, and the Rag-collecting Brigade, which, though in its infancy, finds profitable employment for 33 boys. The Union distributes about 600 prizes annually to deserving boys and girls, and their prize-card is a passport to employment for many who would, but for this agency, be idling about the streets. The flower-shows, which are now coming into vogue, are helping to refine the taste of the poor; the plan of prizes for clean and tidy rooms to improve their homes. Each school has its country excursion by rail, steamer, or van, every year. By this means about 20,000 children were last year made cheerful, glad, and grateful at a small cost.

The Ragged Schools of London are made available to a large extent for public worship. As many as 81 of these buildings are thus used on the Lord's day, and the aggregate weekly attendance is over 4,000, or about 50 on the average are present at each service.

These varied operations for training to a new life the children of the poor and destitute are carried on at a cost of only about £30,000 an-

nually, or an aggregate of some £400,000 since 1851.

THE LONDON CITY MISSION.

The nature and extent of the agencies carried on by this long-established and unsectarian Society are tolerably familiar to the public. The City Mission has grown with, though not in proportion to, the population and religious needs of the metropolis. In 1851 the number of missionaries employed by it was barely one-half of the present number, 394. To a considerable extent these missionaries are supported by, and work in connection with, separate churches, both Established and Dissenting. Thus we observe that two hundred of them are put down in the Bishop of London's Returns as employed by the churches of his diocese. Besides domiciliary visitation, visits to the sick, and the distribution of the Scriptures and religious tracts, a large number of the missionaries conduct Bible-classes, and engage in open-air preaching. There were more than four thousand of such services held last year. One of the most striking features of the work of the City Mission is its special agencies. There are missionaries to Jews and foreigners, letter-carriers and gas-men, to the police and to cabmen, soldiers and sailors, and particular trades, to visit coffee-houses, public-houses—one person obtained access to as many as 460 last year—and for carrying the Gospel to the inmates of hospitals, workhouses, reformatories, and lodging-houses.

In order to facilitate our object of describing the various resources for public worship, regular and irregular, in the metropolis, the secretaries of the London City Mission have been obliging enough to place in our hands complete returns just made to them relative to places used by their missionaries for that purpose. They are much more numerous than we had expected. These returns give information of no less than 488 rooms—halls, schoolrooms, mission-rooms, and rooms in private houses and cottages—used more or less frequently by their agents for public religious services. In most of them there is a service on Sunday and on a week-night. Some are used oftener, others only once a week, and some have a regular missionary apparatus connected with them. These places in the aggregate provide accommodation for 39,979 persons—a very large addition to the religious means already described in our columns. We have no desire, however, to over-estimate its value. Probably one-fourth, certainly one-third, would in the aggregate, be a full estimate of the attendance at these places—the city missionaries' sphere being chiefly restricted to that class of the population which is most averse, by habit and inclination, to attend religious services. The effect produced by the continuous labours of this band of four hundred evangelists upon the masses of London cannot, of course, be estimated; but the last report of the society gives the following statistics relative to 1864:—"Backsliders restored to church communion, 220; families induced to commence family prayer, 595; drunkards reclaimed, 1,140; unmarried couples induced to marry, 274; fallen females admitted to asylums, restored to their homes, or otherwise rescued, 420; shops closed on the Lord's Day, 187; children sent to school, 9,354; adults visited, who died, 7,187; of whom visited by the missionary only, 2,605; the proportion visited by the missionary only, nearly 3 in 8.

The income of the City Mission last year was about 40,000*l*. Since 1851 it has expended nearly half a million sterling in the attempt to evangelise London.

Our own observations have strongly impressed us with the difficulties encountered by the society in their important work, owing to their peculiar position, which brings them under the influence of the rivalries and jealousies of differing religious denominations. Perhaps the greatest of these obstacles are the exclusive claims of Church clergymen, and their objection, to a large extent, to recognise any independent religious agencies in their respective parishes, and to act in co-operation with Dissenters. We believe, as in the case of the Ragged School Union, that by far the larger proportion of the pecuniary resources of the City Mission, is derived from members of the Church of England.

OTHER AGENCIES.

We have not space to do more than very briefly allude to the other religious agencies that are operating upon the population of London.

No complete information can be obtained respecting Sunday-schools. In London there are 610 schools connected with the Union, containing 152,240 children, instructed by 13,912 teachers. The Wesleyans have their own Sunday-school organisation, and the Church of England Sunday-school Institute publishes no

returns. Probably the number of children taught in Sunday-schools in the metropolis ranges between 200,000 and 250,000.

Theatre-preaching is an important supplementary agency, which has arisen since 1851. This movement was begun about eight years ago, and has been in operation ever since. There are two committees, the United and the Nonconformist, which manage this evangelistic agency, and obtain the willing service of clergymen and ministers to preach the Gospel to the poor and destitute in theatres and halls on Sunday evenings, during six months of the year. The United Committee have six places open on Sunday—the Alhambra Music-hall; the Pavilion Theatre, Whitechapel; the Standard, Shore-ditch; the Surrey, Blackfriars-road, just rebuilt; Sadler's Wells, Islington; and the Regent Music-hall, Vincent-square, Westminster, which they have lately engaged. Their aggregate accommodation is about 14,500, and during the last season the average attendance on the whole was 9,200 every Sunday evening. The Nonconformist Committee have an evening service in the Britannia Theatre, Hoxton, which will hold about 4,000 persons, and is attended by an average congregation of 2,500. In St. James's Hall, which will hold an equal number of persons, there is both an afternoon and evening service on Sunday, and during last season as many as 200,000 in the aggregate are estimated to have worshipped God in this building alone. "The afternoon services," says a report before us, "are as fully attended as the evening. No afternoon congregation of anything like its dimensions assembles elsewhere either in church or chapel. Between the afternoon and evening services prayer-meetings are constantly held, presided over by the minister. A thousand persons attend. The invitation is given indiscriminately to lead in prayer, and on no occasion has anything occurred of a doubtful or indecorous character; the behaviour is always reverent and seemly. At this meeting opportunity is afforded for the minister to get into more conversational and closer contact with his hearers, and none but those who have witnessed it can realise the thorough and earnest work. On all hands, from ministers, deacons, and others, we hear of members added to the churches." The city missionaries generally testify to the beneficial results which they are able to trace of theatre-preaching. One says:—"These services have taught the people to respect religion and religious people as they never did before, and we find in our visitation among those who attend the services that the truths heard by them on Sunday are often the subject of conversation at the family hearth and in the workshop of the artisan." Respecting the services at the Britannia, it is said:—"At least from forty to fifty persons now living in the enjoyment of Christian promises, and in the maintenance of Christian character, look back with gratitude to their coming here as the dawn of their new religious life, and every season brings with it a substantial addition to their number." The uniform testimony of those who manage these services is that the congregations are increasingly composed of the poor and destitute, now that the novelty has worn off, and that their behaviour is for the most part exemplary.

The "Bible Mission" has now been in existence some eight years, and has met with gratifying success. The following extract from the *Missing Link Magazine* for December will indicate the extent of work carried on by this agency:—"The lady has a Bible mission quite as much as the Bible-woman, and both together carry it out day by day and week by week, with two hundred classes of poor mothers in London connected with the first centre, and to many more than two hundred, if private and individual missions of a similar sort could be reckoned."

The Open-air Mission has its volunteer agents all over London during the summer months, preaching in streets or tents, and distributing many thousands of tracts.

SPECIAL SERVICE AT THE AGRICULTURAL HALL.

—The *Daily Telegraph* has an interesting account of a service held on Sunday evening for the herdsmen, shepherds, and other servants on duty during the period of the cattle show. The scene in the refreshment-room is described as a very striking one. The preacher was the Rev. J. W. Bardsley, whose text was from the third verse of the 1st chapter of Isaiah—"The ox knoweth his owner, and the ass his master's crib." The sermon was, from first to last, eloquent, persuasive, and convincing. It was preached without manuscript or notes, and with the Bible only open before the preacher's eyes. The service throughout was conducted with the utmost sense and propriety, and, if one might judge from fair appearances, with a general sense of true religion also. The singing was led by a choir of children from the Islington schools.

SOUTHWARK.—MELIOR-STREET SCHOOLS AND PREACHING STATION.—The seventeenth anniversary

of the Melior-street Schools and preaching station was celebrated on Wednesday, Nov. 22nd, by a tea and public meeting, which were held at the room of the institution, in Melior-street, Weston-street. A large number of the former and present friends were present at the tea, and the public meeting was presided over by Charles Curling, Esq. The report alluded to the varied operations of the committee, which include a penny bank, a day as well as a Sunday-school, a soup-kitchen, a temperance meeting, &c. This year a plan has been adopted for the purpose of supplying the parents and friends of the children, and those living in the immediate neighbourhood, with literature of a pure and elevating nature, and during the past ten months there had been circulated 1,177 weekly, and 2,834 monthly publications, taking the place of Sunday newspapers. A course of six lectures had been delivered during the winter, and upwards of 20,000 tracts had been distributed during the year. Mr. G. M. Murphy and Mr. Mott having addressed the meeting, Mr. Kirkham said he was sorry that a debt of 600*l*. was still hanging over the place. He would promise them that if nine others would promise to collect 5*l*., he would make a tenth. Mr. Jeffery moved a vote of thanks to the chairman. Mr. Robson seconded the resolution, and it was carried with applause. The chairman said he was deeply grieved to think that so large a debt should still be owing by the institution, and he promised them if he was alive and well that he would collect or give 200*l*. at their next anniversary. He felt convinced that such an institution ought not to be in such a position. He was very pleased to see so much being done in the place, and considered that such agencies were very much required. The proceedings closed with prayer.

SOUTHGATE-ROAD CONGREGATIONAL CHURCH, ISLINGTON.—On Thursday, the 30th ult., the friends connected with the above church met to celebrate the total extinction of the debt on the church and schools. These buildings are erected in a comparatively new neighbourhood. The foundation-stone was laid by the late Roger Cunliffe, Esq., and his son has kindly assisted in the recent effort to liquidate the debt by a donation of 10*l*. The Rev. James Spong, the esteemed pastor of the place, commenced his labours in Pavement Chapel, with a congregation of twelve, and by his unremitting efforts has now nearly filled the new edifice, which accommodates 1,000. The church-members number about 300. The Sabbath-school contains between 400 and 500 and a large and flourishing day-school, numbering 400 boys, exists, which is self-supporting. The original cost of these buildings, including the interest thereon, amounted to 6,650*l*., and to commemorate the total removal of this sum more than 400 took tea in the schoolroom, which was tastefully decorated for the occasion. Owing to the large attendance at the evening meeting, the friends were obliged to adjourn to the church where addresses were delivered by the Revs. T. Aveling, J. Wilson, Pearsall, S. Hall, and several of the deacons. The report which was read was most encouraging, and the present harmony and union which exist amongst the congregation promise extensive usefulness in the future. It is the intention of the managers to repair and re-light the building early in the spring.

FULFELD, NEAR BERKELEY, GLOUCESTERSHIRE.—The Rev. D. Griffiths, formerly of St. Florence, Pembrokeshire, having accepted the pastorate of the Congregational church in this place, the customary recognition service was held on Wednesday evening, the 29th ult. The chapel and schoolroom were beautifully and tastefully decorated for the occasion. A large company sat down to tea. The repast being over, the friends proceeded to the chapel, when an interesting service was held. Mr. Davies, of Bristol, was called to the chair. After singing and prayer, the chairman, from his previous acquaintance with the pastor, gave high testimony to the integrity of his character. Then the senior deacon and the pastor each gave statements relative to the manner in which the union that day recognised was brought about. The Rev. J. Morgan, of Thornbury, then offered prayer. This was followed by stirring addresses from the Revs. J. Morris and S. Hebditch, of Bristol, to the pastor and his flock. The Rev. J. Morgan then welcomed Mr. Griffiths to the neighbourhood, offered him the right hand of fellowship, and urged the people to encourage him in his important work.

HILLHOUSE, HUDDERSFIELD.—On Tuesday, December 5, the Rev. W. W. Chaffey, late of Chesham College, was ordained to the pastorate of the newly-formed Congregational church at Hillhouse, Huddersfield. After the giving out of a hymn by the Rev. R. W. Thompson, of Glasgow, the Rev. R. Harley, F.R.S., of Brighouse, read appropriate portions of Scripture and offered prayer. The Rev. R. Bruce, M.A., delivered an address on "The Constitution of a Christian Church." The usual questions were asked, and the ordination prayer offered by the Rev. R. Skinner. Mr. Chaffey's former pastor, the Rev. H. Allon, of London, then read a resolution expressive of kindly feeling towards him passed by the church assembling at Union Chapel, Islington. With the resolution a handsome Bible was presented. The Rev. H. Allon then gave an impressive charge, founded on 1 Tim. iv. 16. On Wednesday, Dec. 6, the Rev. H. Quick, of Sheffield, preached a sermon to the people.

DERBY.—VICTORIA MISSION HALL.—This mission hall is in connection with Victoria-street Church, of which the Rev. W. Crosbie, M.A., LL.B., is the minister, and is associated with a movement which commences in most auspicious circumstances. The memorial-stone of the hall was laid on Wednesday afternoon, November 22nd, by Miss Gamble, eldest daughter of Mr. Gamble, of Stanwick Cottage, assisted

by the Rev. W. Crosbie. The present position of the new movement is to some extent due to the devoted efforts of Miss Gamble. The cost of the building, including the site, will be between 1,700*l.* and 1,800*l.* Towards this sum 1,100*l.* have been subscribed, though no special effort has yet been made. So general is the feeling in favour of this important project, that it is confidently hoped that the hall will be open free, or nearly so, from debt. After the ceremony of the stone-laying, a large number sat down to tea in the lecture-room behind Victoria-street Church. After tea there was a public meeting, over which the pastor, the Rev. W. Crosbie, presided, and having spoken at some length he called upon Mr. Gamble, who read the following account of the mission:—

This Mission Hall is one of the good fruits of a prayer-meeting, commenced by Mrs. Baker and Miss Gamble, in a house in Radbourne-street. The number attending this meeting soon became so great that a larger room had to be obtained. The old colour-mill was taken, and was opened for religious worship on the 23rd of June, 1863. A Sabbath-school was commenced in this place. Mrs. Baker and Miss Gamble visited the neighbourhood, and collected together a number of children who went to no school. The number of scholars at first was twenty, and to instruct these there were two female teachers, and five male teachers. In December last the teachers of the Ashborne-road School, after one of the services, solemnly pledged themselves that whenever they engaged in prayer, public or private, they would remember the little cause at Ashborne-road. Since that time the congregation has increased from about twenty-five to over seventy, and the school, which at the commencement of this year numbered one hundred and five, now numbers one hundred and sixty-six, and the number of teachers is now fourteen.

Mr. Gamble then presented to Mrs. Baker a beautifully-bound book, in the names of the teachers of Ashborne-road School, as a small acknowledgment of the valuable services she had rendered to the new mission movement.

OPENING OF A MISSION HALL AT NOTTINGHAM.—The large building in High Cross-street known at different times by the names of the Polytechnic, Temperance Hall, and Canterbury Hall, and latterly used as a concert-room, recently passed into the hands of Dr. Popham, the zealous promoter of the Leen-side mission, and has been converted into a mission-hall, which was opened on Nov. 30. The place was put up at a public auction, and purchased by Dr. Popham for 740*l.*; and it is expected that the cost of the alterations will amount to between 300*l.* and 400*l.* When completed, internally it will really be elegant, and the exterior will have a very respectable appearance. The hall will seat near upon a thousand persons. There is a large room underneath the hall, which is being fitted up as a school; and there is a spacious class-room, a kitchen, and further accessories. Towards the expenses, Samuel Morley, Esq., M.P., has contributed 200*l.*; Mr. George Moore, 70*l.*; and Mr. F. Smith, of Bramcote, 50*l.* The opening service commenced at three o'clock in the afternoon, and was well attended, the congregation being large and respectable. Mr. John Ashworth, of Rochdale, author of "Strange Tales," preached; and the Rev. A. Gilbert and the Rev. H. Hunter led the devotional exercises. The Rev. W. Trevail, the Rev. G. Fyfe, and other ministers, were present. In the evening a public meeting was held in the hall, which was crowded in every part. Dr. Popham said the opening of the hall was a proof that God was raising up instrumentalities irrespective of churches and chapels. They meant, with God's blessing, to fill the hall, and the place on the Leen-side—not with church and chapel goers, though he loved them. He would like to go out into the highways and hedges, and compel people to come in. At the Leen-side they had for some years carried on preaching on the Sabbath, and had a Sunday-school. They had a ragged-school there, and had week-day preaching, with Bible-meetings and prayer-meetings. They purposed, with God's help, to have a similar class of meetings at the new hall. The meeting was afterwards addressed by Messrs. Nicholl, Ashworth, and Hine.

SUSSEX HOME MISSIONARY SOCIETY.—The anniversary services were celebrated during the past week at Brighton. On Monday evening a united prayer-meeting was held in North-street Chapel; the Rev. J. B. Figgis, M.A., presided. On Tuesday forenoon a business meeting was held in the vestry of London-road Chapel, followed by a public dinner in the afternoon, which took place in Belmont-street Schools. In the evening a public meeting was held in the Town-hall; W. D. Savage, Esq. (in the absence of H. Willett, Esq., through indisposition), occupied the chair. The meeting having been opened by praise and prayer, in which the Rev. Mr. Knight engaged, the chairman made a few appropriate remarks. The Rev. R. Hamilton, the hon. secretary, then read a report of the operations of the society during the past year. The society employs now ten evangelists, and grants aid to the support of between twenty and thirty preaching stations. The operations of the society had been greatly blessed, and it was gratifying to observe that its influence for good was widening year by year. H. J. Hounsom, Esq., then gave a satisfactory financial statement. The gross income of the society for the year was 869*l.* 16*s.* 2*d.*; and the balance in hand, after paying the next quarter's salaries, would amount to 77*l.* 6*s.* The adoption of the report was moved by the Rev. J. B. W. Roome, of Lindfield, and seconded by the Rev. H. Rogers, of Petworth. The Rev. James Griffin, of Hastings, detailed the labours of one of the evangelists in his district, and the signal success which had attended his labours, and which had resulted in the conversion of many souls. He further told the meeting that he

last Sunday, had opened a new chapel in that locality, built at the sole expense of Lord Ashburnham, which was capable of holding from 300 to 400 persons. He further stated that his lordship had generously given a cheque for 50*l.* towards the chapel at Burwash. The Revs. E. P. Hood, J. B. Figgis, M.A., and R. Hamilton, also took part in the proceedings.

LONDON.—SION NEW CHAPEL, WHITECHAPEL-ROAD.—This place having been destroyed by fire in February last, the congregation held their fourth anniversary in the schoolroom of Stepney Meeting, on Thursday evening, the 30th November. The chair was taken by Thomas Scrutton, jun., Esq., who, in a cheerful and interesting speech, gave some of the experiences of the Stepney people in building their new chapel. He said that as far as he could judge the chapel which the Sion people were intending to build would cost about 3*l.* a sitting, and he urged every member of the congregation to be determined to pay at least for their own sitting, while those who were able would, of course, do more. The report read by the pastor, the Rev. J. Thomas, B.A., stated that through difficulties of no ordinary kind, and out of calamities which threatened destruction, they (the congregation) had been mercifully brought. They were grateful for their preservation as a Christian church, and grateful for the increased measure of spiritual prosperity which had marked the past year the additions to the church having been more numerous than in any of the previous years. At the present time, the members of the church were united as the heart of one man; the amount of work on hand, with the difficulties they had to face, prevented internal strife. The one thing now before them was the erection of a new sanctuary; to that they must bend their untiring energies, and upon it concentrate all their strength. Mr. Taylor read the report of the Sunday-school, from which it appeared that, in consequence of the fire, the number of scholars in attendance had greatly diminished, the parents being afraid to let their children come to the building in its present ruinous state. The two senior Bible-classes are held in private houses, and are in a flourishing condition. The Rev. J. Kennedy, M.A., in a few pointed and practical remarks, moved the adoption of the report. The Rev. W. Dorling, in seconding the resolution, brought under review the distinctive character of the movement; it was to be not only a chapel but a mission-hall, and to be specially adapted for that large class of working people that unhappily were not yet found in our places of worship. Mr. Dorling then spoke, in glowing terms, of the peculiar fitness of the Rev. J. Thomas for the work which in that White-chapel district was waiting to be done; he concluded by handing in a collecting card with 25*l.* from his own congregation, as a mark of their sympathy with the Sion people in their arduous undertaking. The collecting cards in aid of the building fund were then announced, and though only 81 out of 139 issued were brought in, the amount received that evening was over 140*l.* The meeting was then addressed by Mr. Robert Green, Mr. W. List, Mr. G. Williams, and the Rev. J. Bowrey. The subscriptions to the building fund now exceed 2,000*l.*, but there is still needed fully another 1,000*l.*

WIGAN.—ST. PAUL'S CHAPEL.—On Thursday evening, November 30th, a meeting of the male members of the church and congregation was held in the committee-room of St. Paul's Chapel, the object of which was to consider the serious change which had so suddenly taken place in the health of their beloved pastor, the Rev. W. Roaf. A resolution was unanimously passed expressive of the deepest sympathy with him under the great trial which Divine Providence has called him to endure. All ministerial duties were at once taken off his mind, and those engagements which he had made in other towns were cancelled. A fund was also opened for supplying the pulpit with able ministers of the New Testament for three or four months, during which cessation from all bodily and mental exertion is declared by his medical friends to be essential to his restoration. The Nonconformist ministers of the town and neighbourhood have kindly offered to render whatever assistance they may be able; in short, but one feeling seems to pervade the public mind towards Mr. Roaf, whose great exertions for the factory hands during the cotton famine, not only in Wigan, but amongst many Christian churches of the cotton districts, has no doubt laid the foundation of the distressing prostration from which he is now suffering.—*Wigan Examiner.*

BELVEDERE AND LESSNESS HEATH.—A temporary iron church was opened in this beautiful locality and quickly increasing neighbourhood on the 28th Nov., on which occasion the Rev. Mark Wilks, of Holloway, and the Rev. Alex. McAuslane, of Finsbury Chapel, preached; and other parts of the service were conducted by the Revs. H. Baker, of Lewisham; T. Davies, of Plumstead; W. Gill and O. Lake, of Woolwich; and S. Muller, of Greenhithe. The building is capable of accommodating about 300 persons, and owes its origin to the liberality of Samuel Morley, Esq., M.P., who on becoming aware of a resolution being passed by the Union Church, which existed here, that it should in future be Baptist only, generously afforded assistance to those who felt themselves thus excluded from the privileges they had enjoyed, and contributed the sum of 100*l.* towards the expense of this building. Under the peculiar circumstances of this case, the London Chapel-building Society considered it right to make a grant of 50*l.*; and other friends have so assisted, that at present only about 50*l.* of the cost of building, fencing, &c., remains unpaid, which debt it is hoped will soon be wiped off, in order that this place of worship may be presented to this new neighbourhood for worship

without any pecuniary hindrance to its onward progress.

NEW CONGREGATIONAL CHURCH, PEASLEY CROSS, ST. HELEN'S.—The new Congregational Church just erected at Peasley Cross, St. Helen's, was opened on December 5, by Divine service, conducted in the morning by the Rev. E. Mellor, M.A., and in the evening by the Rev. H. Stowell Brown. A large number of ministers and others were present on these occasions. A number of ladies and gentlemen sat down to dinner in the schoolroom of the old chapel, when, after the loyal toasts had been drunk, and the healths of the Rev. Mr. Mellor, the Rev. R. J. Ward (minister of the old church), the chairman, secretary, visitors, architect, and builder had been proposed and responded to, a subscription was entered into, when 400*l.* was promised towards the reduction of the debt of 777*l.* yet remaining on the building. It is proposed to liquidate the remainder, if possible, before the termination of the present services, which are to extend over a period of nearly three weeks. The new church is an offshoot of the Independent Chapel, St. Helen's, of which the Rev. R. J. Ward is the minister, the increasing population of Peasley Cross having rendered additional accommodation necessary. The site of the building is in a commanding situation, being at the junction of the present highway and a proposed new street almost adjoining Peasley Cross railway-bridge. The accommodation, with ample space allowed for each sinner, is for 600 adults and 150 children. The contract has been completed very satisfactorily by Mr. William Harrison, of St. Helens, for between three and four thousand pounds.

IPSWICH.—CROWN-STREET CONGREGATIONAL CHAPEL.—This new place of worship, erected by the congregation of Globe-lane Chapel, of which the Rev. John Gay is the pastor, was opened for Divine worship on Thursday week, a very crowded congregation being assembled. After the introductory services, conducted by the Revs. G. Hinde, of Rendham, and James Webb, of Stoke Baptist Chapel, the Rev. H. Allon preached an impressive sermon from the 32nd and 33rd verses of the 23rd chapter of the gospel according to St. Luke. The collection yielded 60*l.* A large company afterwards assembled at dinner in the spacious schoolroom at the back of the chapel, the Mayor of Ipswich (E. Goddard, Esq.), in the chair. The chairman said it was rather a singular coincidence that on the former occasion when he was Mayor, Tackett-street Chapel was opened for the worship of God, and now, the second time that he filled the office of Mayor, his term was inaugurated by presiding at the opening of this chapel. He looked upon these as noteworthy incidents of his mayoralty, and he considered them as memorial churches. (Applause.) He believed that this erection would be of great moral benefit to the people in the neighbourhood. No one could witness the zeal, and energy, and indefatigable perseverance of the minister of the church—(cheers)—without feeling that he was an earnest man—(Hear, hear)—and that the cause of God and the salvation of immortal souls was the great object of his life. He congratulated them upon the sympathy which had been shown towards them by members of other denominations, in their willingness to contribute of their substance towards the erection of this house of God, and he was sure it would be regarded by all as an ornament to the town. (Applause.) He understood from a statement made that morning that the cost of the land and the erection of the building was about 3,000*l.*; of that he found that the members of that congregation had contributed about 1,000*l.*, and the excellent minister, who had exerted himself so greatly, had collected 1,145*l.* The Rev. Henry Allon said he hoped the friends present would do their best to get rid of the 317*l.* debt that remained on the building. He congratulated the Mayor upon presiding for the first time since the commencement of his year of office—(applause)—over a meeting of that kind—it was an inauguration of his mayoralty—and a very auspicious one. (Applause.) After short addresses from the Rev. J. Flower, Mr. M. Prentice, and the Rev. J. Raven, the Rev. D. Thomas, of Bristol, said in the course of some remarks, that their great difficulty, at the present day, was not so much the building of chapels as finding suitable men to preach in them. It was difficult to get money to build chapels, but it was still more difficult to build up souls to Christ. He was obliged to come to the conclusion that the standard of piety was not so great throughout the churches as it ought to be. The piety, too, in their families was not such as they desired it should be—it was not such as to produce the young men they wanted in their new Nonconformist churches. Addresses were also delivered by the Revs. T. M. Morris, E. Jones, and J. Gay, and by Mr. J. Cook (Hadleigh), Mr. E. Grimwade, and Mr. Buckingham. At seven o'clock the chapel was again literally crammed, so that there was not even standing room, hundreds being unable to gain admission. The Rev. D. Thomas selected his text from the 34th of Exodus and the 29th verse. At the conclusion a collection was made, amounting to 43*l.* 11*s.* 6*d.* The proceeds of the day were as follows:—Collections, 103*l.* 11*s.* 6*d.*; promised at the dinner, 65*l.*; total, 168*l.* 11*s.* 6*d.* Including Mr. S. Morley's last 50*l.*, very little now remains to be done to clear the building of further liability. On Sunday last the Rev. J. T. Wigner, of Lynn, preached morning and evening, and the Rev. John Raven in the afternoon. The chapel and schools were built by Mr. Frederick Barnes, of Ipswich, and are admired for their architectural beauty, both internally and externally. The chapel will accommodate 800 persons, and with the school buildings has cost 2,040*l.*

Correspondence.

WHERE IS THE BISHOP OF JAMAICA?

To the Editor of the Nonconformist.

SIR,—After the unhappy rebellion in India had been quelled, some good people recommended that in order to prevent a similar occurrence we had better send out more bishops to that country.

Can any of your numerous readers, or any staunch friend of the Episcopacy, inform us where the Bishop of Jamaica is; and whether he takes up any of that 45,000*l.* a-year which is taken out of the taxation of that country to support the Establishment of which he is the head.

It is currently reported that the Bishop has not been to Jamaica for many years, and that he is now sojourning in a delightful residence in that delightful watering-place, Torquay.

JUSTITIA.

MISSIONARY SOCIETIES AND JAMAICA.

To the Editor of the Nonconformist.

DEAR SIR,—Is it not of the greatest possible importance that, whilst the Government sends out a Commission of Inquiry to ascertain the causes of the so-called insurrection, and the means of its suppression, the great missionary societies should join to send out also their Commission of Inquiry, and that without a day's delay? It will be necessary before the world to vindicate the part of philanthropy and missions in Jamaica; to watch over the crisis of this present; and to see that no improper obstacles are thrown in their way for the future. It cannot be expected that the Government should do all which Christian men pledged to the mission work would think fit or desirable. Besides, it will be imperatively necessary to have some one on the spot (since some who would have defended the true and right lie in their graves) to see that evidence is furnished to the Government Commission of what some of us believe to be the true state of the case. I would respectfully suggest that the Wesleyan, Baptist, and London Missionary Societies, should each send a representative or a joint commission of three. To these might be added, perhaps, a representative from the Anti-Slavery Society. There are enemies enough, I am sorry to say, even in England, of the cause of education, philanthropy, and the Gospel, to make such a commission most desirable, if not absolutely necessary. I am fully aware that this Jamaica question is a national one, and I would deprecate its being made in any sense a sectarian business. Let us keep clear of that. But as I understand it, there are other than national questions involved, not narrower, but broader and deeper questions, affecting humanity and the kingdom of Jesus Christ. Let Christian men see to these.

If anything needs to be added to point our duty, surely the last news respecting the bill of pains and penalties against Dissenters, and other acts of tyrannical oppression, might show that no time should be lost.

Yours respectfully,

HENRY T. ROBJOHN.

Newcastle-on-Tyne.

THE UNIVERSITY LOCAL EXAMINATIONS.

To the Editor of the Nonconformist.

SIR,—Cambridge, my Alma Mater, is not quite so liberal as your correspondent, Mr. Stewart, supposes.

The children of the State-Church have this advantage: by passing the examination in both the Church Catechism and Whately's Lessons, they can secure in the "religious knowledge" section a higher position in the class lists than the objectors to the Catechism. In this week's examination out of 996 junior candidates 749 take the Catechism, and 665 take Whately. It appears, from the published table, that 938 juniors take the religious knowledge section; consequently, 209 are to be examined in Whately only, 293 in the Catechism only, and 476 in both the Catechism and Whately! Is it impossible, Sir, for the adherents of the State-Church to be simply just? Might not Church history, from the Pentecost (Acts ii.) to A.D. 313—as delineated by Islay Burns, in his deeply-interesting volume—form the second part of the religious knowledge section?

But, Sir, the three denominations have all the necessary means at command to establish examinations of their own on a similar system to that of Oxford and Cambridge. The fees will amply meet the expenses. Let 1866 witness their establishment.

I am, Sir, yours very truly,

C. C. C.

OUR DENOMINATIONAL LITERATURE.

To the Editor of the Nonconformist.

SIR,—Some months ago, I complained through your columns of the inferiority and want of interest in a large proportion of the articles contributed to our monthly magazines. It was very much felt by a large number of persons that they were getting behind the times, and were greatly surpassed by other periodicals of a like nature. Happily this is the case no longer, and I take this opportunity of noticing the great improvement that has lately taken place in the *Evangelical Magazine* and the *Christian Witness*. Hoping that they will still continue their march of progress, and will become every month more useful, instructive, valuable, and attractive,

I am, Sir, yours truly,

A FREE CHURCHMAN.

THE TEMPERANCE QUESTION.

To the Editor of the Nonconformist.

DEAR SIR,—Having read the correspondence that has lately appeared in your columns on the total abstinence question, I would be glad if you would permit me to make a few remarks on the subject. I desire to write in a spirit of Christian forbearance, knowing that all men do not see things in the same aspect, and that if this work of total abstinence is of God, it will bear the light of investigation. I would chiefly confine my remarks to two points, that your correspondent "J. S." seems to consider antagonistic to the movement,—

1st. That by frequently signing the pledge, men demoralise both themselves and others.

2nd. That by getting a man to become an abstainer you are preparing him to receive the Gospel.

I frankly admit that both of these subjects have occurred to my mind as difficulties, but I will endeavour to state my reasons for rejecting them as such.

As regards the first: When the Apostle Peter asked our Saviour, "How often shall my brother sin against me, and I forgive him? till seven times?" he received the answer, "I say not unto thee until seven times, but until seventy times seven." It appears to me that in this answer is contained the essence of Christianity by the spirit of forgiveness and the spirit of repentance. A man who signs the pledge, and thinks by doing so he will be kept from drink, is in a very different position to one who resolves inwardly to give up that which he believes is poisoning him in body and soul, and openly declares his intention of doing so.

If a man is in earnest when he re-signs, he must be struggling against sin, and I think the spirit of the Gospel teaches us that we are to assist such a one, remembering that it is weak and sinful men Jesus Christ saves, and not those who clothe themselves in their own righteousness. If a man is not in earnest in re-signing, his condemnation is just; but it is no argument that we are to give up a good cause because some men abuse it.

I deprecate the pharisaical idea some may have, that because they keep the pledge they are better than their neighbours.

I think a difficulty among non-abstainers arises from the fact of many of them looking at signing the pledge in the light of an oath: it cannot be too strongly insisted on that it has nothing to do with oath or vow, but is simply a means by which a man openly declares that he gives up drink. Total abstainers should take care to bring this forward.

When adults are baptized, they openly declare that they will live as servants of God; alas! how many disregard this pledge. Yet surely no one would recommend the abolition of baptism because some are unfaithful to their profession, or refuse to readmit to Christian brotherhood any one who, although a backslider, yet truly repents?

It is a sad truth, that "offences must abound." As regards the second point, it was the teaching of our Saviour that if our eye offended us we were to pluck it out and cast it from us; and we are told in St. Matthew iv. 17, that, "Jesus began to preach, and to say, Repent, for the kingdom of heaven is at hand." And in another place our Saviour said, "Except ye repent, ye shall all likewise perish." I suppose repentance means turning away from our sins. It was the teaching of St. Paul that our bodies are the temples of God, and that "Whoever defiles the temple of God, him will God destroy." In 1 Corinthians iv. 19, the Apostle tells the Corinthians, "That drunkards shall not inherit the kingdom of God," which appears a strong way of urging them to avoid or give up drunkenness. In the 18th verse of the same chapter, he tells them to flee fornication, and in the 10th chapter and 6th verse, he tells them, "not to lust after evil things." In the 8th chapter of the second epistle, 1st verse, he exhorts "to cleanse ourselves from all filthiness of the flesh and spirit." The same Apostle warned the Governor Felix of his sins, and John the Baptist reproved Herod for living with his brother's wife.

To a man living in deliberate sin, ought we not to say, with John the Baptist, "Bring forth fruits meet for repentance"? We know that "God is no respecter of persons, but in every nation, he that feareth him, and worketh righteousness, is accepted with him." May we not then encourage anyone to give up evil habits, without fear of doing him a spiritual injury?

I advocate above everything the preaching of a free Gospel, but I think the Bible teaches us to protest against sin, and endeavour to induce our neighbours to fight against it.

Your correspondent, "J. S.," says "that the Apostles never urge a man to abstain from a particular sort of sin, in order that he may be able to listen to their message." We should remember that in this country the total abstinence movement deals with men who are professedly at least Christian, and who know the truths of Christianity, and ought to act up to them. In dealing with the heathen, I think it would not be advisable to urge them to leave their sins, without at the same time telling them of the truths of the Gospel, and the love of Christ, which (when they have it in their hearts) will make them forsake wickedness. Apologising for the length of this letter, and trusting that all of us, who are really interested in doing right, may endeavour to help one another in overcoming difficulties, and arriving at a true conclusion.

I remain, dear Sir, yours faithfully,

December 9, 1865.

R.

NICE.

To the Editor of the Nonconformist.

SIR,—It is rather remarkable that amongst the multitude of British who annually visit this delightful place, there should apparently be so few Nonconformists. It must either be that they generally enjoy better health than their brethren of the Anglican Church, so as not to require a southern winter residence, or that their means are not equal to those of the more wealthy hierarchy. Certain it is that *Voluntarism* hardly makes its appearance here, and, whilst clergymen are abundant, the Dissenting minister is a rarity, even in the season. Should any of your correspondents or readers be coming here, or have friends at Nice, I should be happy to communicate with them on the state of ecclesiastical matters; or should there be any of them (as sometimes is the case) in want of agreeable occupation, I shall be happy to afford any information as to the walks or plants of the neighbourhood, at 21, Promenade des Anglais, having been several winters resident here.

Yours, &c.,

EDWARD COPLAND.

Nice, Dec. 4, 1865.

GIGGLESWICK GRAMMAR-SCHOOL.—The dispute between the governors of this school and the parishioners has, we understand, been satisfactorily settled without litigation, the governors having signified their intention to abandon the attempt which they made to impose capitation fees upon the scholars; and it seems, therefore, that this ancient institution is to remain, as it has been since the reign of King Edward VI., a free grammar-school.—*Times*.

Foreign and Colonial.

BELGIUM.

DEATH OF KING LEOPOLD.

The King of the Belgians expired at a quarter to twelve o'clock on Saturday, at the Palace of Laeken, surrounded by the Royal family. His Majesty preserved his faculties up to the last moment. When the news became known in Brussels the streets were thronged by silent crowds, and the calamity which had fallen upon the country appeared to be universally and deeply felt. Most of the shops were closed, and mourning emblems displayed from the majority of the houses.

The following particulars of King Leopold's last moments are given in the *Independence Belge* of Sunday:—

For the last two days the state of weakness to which his Majesty was reduced was such that the fatal end was almost hourly expected. His robust constitution alone delayed the final crisis. Last night it was thought to be imminent. About midnight the Ministers repaired to the Palace of Laeken, but upon their arrival the august patient had just fallen asleep. This was a gain of some hours, but there was no hope. It was, and could only be, but a short respite.

For several days past the Duke and Duchess of Brabant, their children, and the Count of Flanders, had taken up their residence in the Palace. The King, who saw them often, summoned them to his presence this morning, and begged them not to leave him until all was over. His Majesty, who preserved up to the last moment all the faculties of his vast and noble intelligence, was perfectly calm and tranquil. His audible and heavy respiration alone indicated the approach of the last moment. The King, besides, no longer entertained any doubt upon the danger of his condition.

About eleven o'clock the President of the Senate, the President of the Chamber of Representatives, and the Ministers, again proceeded to Laeken. M. Jules van Praet, Minister of the King's Household, his oldest friend in Belgium, his most intimate confidant and most devoted servant, also accompanied them. When these high functionaries were introduced in the chamber of the august sufferer, a most noble and touching spectacle was presented to them. The King still preserved all his consciousness. He was surrounded by his children and grandchildren bathed in tears, and held one of the hands of the Duchess of Brabant, who knelt at the foot of the bed. The Rev. Dr. Becker, his Majesty's Chaplain, who for the last few days has also resided at Laeken, was also in the royal chamber. Perceiving his old friend, M. Jules Van Praet, the King took his hand and grasped it affectionately. His Majesty then replaced his hand in that of the Duchess. Some minutes after the King expired gently, without a murmur, and without agony, so imperceptibly that the persons surrounding his bedside were not immediately aware that he had breathed his last.

King Leopold died in his seventy-sixth year, after a reign of thirty-four years. The body will lie in state on Wednesday, Thursday, and Friday, and the funeral will take place on Saturday. It is stated that the King of Portugal, the Prince of Wales, the Princes of Prussia, and Prince Louis of Hesse have already announced their intention of being present at the funeral. On Sunday the new King will make his entry into the capital, and will review the army and the civic guard, after which his Majesty will take the constitutional oath in the presence of both Chambers.

King Leopold II. has received the following telegram from the Emperor Napoleon:—

The Empress and myself sympathise most deeply in the affliction which has befallen you. Your august father always displayed great affection towards me, and I always entertained for him the same feeling. King Leopold was renowned for his great intelligence and wisdom. He was one of the most justly revered monarchs of Europe. I hope that on the throne you will follow the great example bequeathed by your illustrious predecessor. On every occasion I shall be happy to give you proof of the affection I feel for you.

The Council of Ministers have just issued a proclamation, which, after announcing the death of his Majesty King Leopold, says:—

The Belgian people will await with confidence the approaching day upon which the representatives of the nation will receive the constitutional oath from the heir to the throne. Until this oath shall have been taken the constitutional powers of the King will be exercised in accordance with Art. 79 of the Constitution, in the name of the Belgian people, by the Ministers assembled in Council and under their responsibility.

At the sitting of the Senate on Monday, the Minister for Foreign Affairs announced the decease of King Leopold in the following terms:—

Gentlemen,—We have to accomplish the sorrowful task of acquainting you with the death of the ever popular chief of the great Belgian family. Belgium looks at the past with grief, but regards the future with confidence. Yes, we believe that a new era of liberty, peace, and prosperity will begin with the reign of Leopold II.

At the sitting of the Chamber of Representatives, the Minister for Foreign Affairs repeated the communication he had previously made to the Senate. The President expressed the grief of the Chamber, and stated that its members would attend the obsequies of the King. The Chamber then adjourned *sine die*.

ITALY.

In the election for President of the Chamber of Deputies, Signor Mari obtained, in the first voting, 112, Mordini 82, and Ratazzi 79 votes. In the second the numbers were—Mari 116, Mordini 91, and Ratazzi 76. At the final balloting, Signor Mari obtained 141, and Mordini 132 votes. The result is more favourable to the Government than was expected.

AUSTRIA.

The Transylvanian Diet has resolved by a large majority that it considers the union with Hungary as constitutionally existing, and that a statement to that effect should be forwarded to the Emperor.

The Diets of Linz, Klagenfurt, and Troppau have by a large majority voted addresses to the Emperor against the September Patent. The address of the Salzburg Diet expresses apprehension that the suspension of the Reichsrath will not be advantageous to the reconciliation of Hungary, and requests the full restoration at the earliest possible date of a constitutional state of things. In the Diet of Brünn a motion brought forward by Herr Giskra for the re-establishment of a constitutional Administration of public affairs was rejected. Herr Giskra's speech introducing the motion was moderate and conciliatory. The Governor of Moravia defended the Government against the attacks and accusations made against it in the course of the debate. In the Lower Austrian Diet the draught of the address to the Emperor against the September Patent, as proposed by the Constitutional Committee, was adopted by a large majority. The address was the subject of animated debate in the Diet during the last three days. An address has been brought forward in the Carinthian Diet demanding the re-establishment of the Constitution and of the Reichsrath.

It is stated that negotiations are taking place between Austria and Mexico for the more speedy enrolment of the 10,000 Austrians who, under the original arrangement, were to be recruited in five years at the rate of 2,000 every year.

SWEDEN.

The Bill for the Reform of the Constitution was carried in the Chamber of Nobles by 361 to 294, and by the Chamber of the Clergy unanimously. It has now been adopted by the four Chambers of the Legislature. Great public festivities, including a serenade of the Ministers and a general illumination, are being prepared to commemorate this event, which has excited the utmost enthusiasm and rejoicing throughout the country.

AMERICA.

The intelligence from New York comes down to December 2.

General Grant has set out upon a Southern tour of inspection. It is reported that he will visit the Rio Grande.

Strong apprehensions are prevalent in Texas, Mississippi, and other parts of the South, of a negro insurrection about Christmas. The military authorities in Mississippi have taken the necessary precautions in view of such a probability, and the planters in Texas have sent their families, cotton, and valuables into the sea-coast towns.

Twelve hundred negroes have left Charleston to return to the employment of their former masters on Sea Island.

The United States Circuit Court has assembled at Norfolk, Virginia. It is rumoured that this court will try Mr. Davis.

The general tone of the members of Congress arrived at Washington indicates an almost unanimous feeling against the immediate admission of Southern members to Congress.

The French Minister at Washington has presented to the consideration of the Government the question of the seizure by the Government of French tobacco at Richmond, which is now being investigated.

The Fenian flag has been hoisted over the Fenian headquarters in Union-square. Official returns estimate the number of Fenians in Canada at 7,000. All the Catholics had been drawn out of the volunteer forces, and both Orangemen and Catholics were arming.

The *Tribune* says President Johnson's Message will take the ground that, while the United States cannot be indifferent to the events transpiring in Mexico, yet interference on their part is unnecessary, and would prove injurious both to the United States and the Liberal cause.

The President's late despatch to the Governor of Mississippi concerning the withdrawal of the troops from that State is extremely conciliatory in tone.

President Johnson has issued a proclamation restoring the privileges of *habeas corpus* throughout the country except in the late rebellious States.

Intelligence from Mexico states that, according to Republican accounts, the French had abandoned Chinahuas and Sinaloa.

The *New York Times* says that the American Consul's acceptance of the surrender of the Shenandoah as a war vessel precludes the Federal Government from complaining against the British authorities for discharging the crew.

The Governor of Alabama in his message to the Legislature urges the adoption of the constitutional amendment abolishing slavery, and the passage of a clause for the protection of negroes.

The Governor of Mississippi in his message to the Legislature recommends that negro testimony be received in the courts of justice, and that measures be passed for the protection of negroes, and for the taxation of negroes to support vagrant blacks. He approved the adoption of a special code for their Government.

General Fisk has made a speech, stating that President Johnson had informed him that he intended to carry out the late Mr. Lincoln's views, and see the freedom of negroes guaranteed. He might not believe in their ultimate attainment, but he meant

that they should have a fair chance. The Freedmen's Bureau would be continued until the Southern States resolved to deal honestly and justly by freedmen.

A Radical Republican meeting has been held at Dr. Cheever's church, in New York, at which speeches were made denouncing President Johnson's reconstruction policy, and declaring him to be the counsel for the rebel States, and the upholder of the Secession doctrine.

FOREIGN MISCELLANY.

A cargo of slaves has lately been landed on the north-western coast of Cuba.

The Papal Government has given in its adhesion to the telegraph treaty, concluded at Paris the 17th of May, 1865.

SOUTHERN PRIVATEERS.—The *New York Commercial Chronicle* publishes a complete list of vessels destroyed or bonded by Southern privateers. It appears that there were 4 steamers, 78 ships, 43 brigs, 82 barques, 61 schooners—in all 275 vessels of nearly 1,000,000 tons in the aggregate captured.

It seems that letters have been received in Liverpool confirming the news that Stephens, the Fenian, has arrived in Paris. He and John Mitchel are to be European correspondents to the *New York Daily News*, the Northern organ of the Secessionist party.

THE REV. SKELLA MARTIN, a coloured clergyman, says he collected 60,000 dols. for the benefit of the American freedmen on his recent mission to England. He says he found much sympathy among prominent Englishmen, but there was a general unwillingness to contribute, for fear it might be regarded as an impertinent interference in the domestic concerns of America. —*Times Correspondent*.

THE ATTACK ON CAPE HAYTIEN.—According to a letter in the *Times* the forts at Cape Haytien were destroyed on the 9th of November by her Majesty's ships the *Galatea* and *Lily*, after two days' fruitless negotiation. As each fort was silenced, the Government troops, under President Geffard, charged up and took possession of it. The rebels retreated up into the mountains, closely followed by the Government troops, and at night the town was set on fire in seven different places. It had previously been besieged for seven months by 15,000 Government troops. The *Lily* had several men hurt, but the *Galatea* had none.

LANCASHIRE CONGREGATIONAL RELIEF FUND.

On Monday, December 4th, a most interesting meeting was held in the vestry of Grosvenor-street Chapel, Manchester, to present testimonials to the secretary, the Rev. R. M. Davies, of Oldham, and the treasurer, Henry Lee, Esq., in grateful recognition of their services to the churches of the cotton districts during the recent and protracted season of distress. The subscriptions were confined to the members of the committee and the recipient churches. In most instances they were given by the operatives themselves, who had been so largely dependent upon the fund during the continuance of the American war, and who were most anxious in some such way to testify their deep and abiding sense of obligation to the committee and its officers. Representatives of a majority of the recipient churches were present. The Rev. J. Lister, of Blackburn, were called to the chair. The Rev. J. Rawlinson, of Knott Mill Chapel, Manchester, led the devotions of the assembly, offering fervent thanksgiving to Almighty God for the manifold blessings vouchsafed in the time of calamity and sorrow. The Rev. James Gwyther, of Manchester, the senior pastor of the district, then expressed, in a most appropriate address, the gratitude of the churches to the Rev. R. M. Davies, to whose constant devotion to the interests of their suffering pastors and members and unwearied diligence in the manifold and exhaustive duties which devolved upon him as secretary to the committee it was so largely owing that the painful crisis had been passed without that amount of depression and disorganisation of their several institutions which at one time, it was feared, was inevitable; and to Henry Lee, Esq., not only for liberal contributions, but for his careful administration of the funds, and his readiness, often at great personal inconvenience, in conjunction with the Rev. J. G. Rogers, B.A., now of Clapham, to undertake long journeys to meet ministers and laymen of other districts to represent the actual state of the churches and to secure the necessary aid. He then handed to Mr. Lee, in the name of the subscribers, a large silver salver, beautifully chased, with the following inscription:—

Presented to Henry Lee, Esq., in grateful acknowledgment of his valuable services as treasurer of the fund for the relief of distressed members of Congregational churches during the cotton famine, 1862-5. "Blessed is he that considereth the poor."

To Mr. Davies he handed a large and handsome timepiece, in bronze gilt, with medallions, &c., in porcelain, beautifully painted, and surmounted with figures representing the retreat of Calamity and the advent of Peace and Prosperity; and also a case of dessert knives and forks. On a plate of silver gilt the timepiece was inscribed:—

Presented to the Rev. R. M. Davies, in grateful acknowledgment of his valuable and self-denying labours as the secretary to the committee for the relief of distressed members of Congregational churches during the cotton famine, 1862-5. "Blessed is he that considereth the poor."

Both gentlemen having responded, cordial thanks were presented to the Rev. W. H. Davison, of Bol-

ton, who had acted on behalf of the committee in arranging for the testimonial, on the motion of the Rev. A. Clark, of Stockport, and the Rev. R. Best.

The committee received for distribution during the continuance of the distress 19,076*l.* 17*s.* (exclusive of the special fund for ministers), which was distributed among 105 churches. Nearly 4,000*l.* were expended in new clothing and bedding, and upwards of 500 large and valuable parcels of cast-off clothing were received and sent out. The whole labour of this distribution—as well as the correspondence—devolved upon the secretary, who in one day sent off from his schoolroom between three and four tons of clothing.

THE CATTLE PLAGUE.

On Thursday a deputation from the Royal Agricultural Society waited upon the Lords of the Council in reference to the cattle plague. The deputation read a series of resolutions, requesting the Government, as a central authority, to close all markets and fairs, or to order that any animal brought to market should be branded and killed. They further asked that all foreign cattle should be killed at the place where they were landed. Earl Granville said it was competent for local authorities to carry out these propositions under the Orders in Council, and he did not think the Government would consent to deviate from the course they had taken. On its being stated that the committee of the society were unanimous in their recommendations, his lordship said he would bring the matter before his colleagues, though he could not hold out any hope of a different conclusion.

From the returns of the inspectors published last week, we regret to find that the plague is still increasing. The numbers attacked amounted to 3,610 last week, this week they rise to 3,828. This, however, is not so great an increase as the week before, when the number attacked were fully 1,000 over the week preceding. There is a great diminution in the metropolitan district, the numbers for the three successive weeks being 216, 78, and 44; but this is owing, we believe, to the circumstance that in the metropolis the greater part of the cattle have already either died or been slaughtered. In Scotland also there is a great decrease—from 1,582 to 1,191. There is also a decrease in Monmouthshire and Wales; but in other parts the increase is still most alarming, especially in the South Midland and North Midland counties, and Yorkshire. On the whole, there is the plain fact that the number of deaths is greater than ever in spite of all precautions.

A despatch received by the Earl of Clarendon from the Consul-General at Odessa gives some interesting information respecting the cattle plague in that quarter. It appears that the plague exists almost permanently on the steppes of Kherson; but the peasantry do not usually kill the infected animals, but administer various remedies, the most common of which is to throw the animal into a profuse sweat, taking care to protect it from chill for some days afterwards. The Consul does not give any information respecting the proportion of cures to deaths.

THE CONFERENCE OF IRISH MEMBERS.

At the conference of some twenty Irish Liberal members in Dublin held last week, a series of fourteen resolutions was adopted. The first of them appoints a committee on the land question, who are requested to undertake to frame a bill providing adequate compensation for all tenants' improvements, and to encourage and induce the granting of leases by such means as in the judgment of the committee may be thought desirable and practicable. The bill when approved of to be introduced into Parliament, and the support of it by Government claimed as essential to their acquiring the confidence of the Irish people. The following are the gentlemen appointed:—Mr. Maguire, Mr. Corbally, The O'Donoghue, Mr. Kennedy, Mr. Bryan, Mr. Synan, Mr. Dillon. The second resolution urges the importance of combination and concentration to obtain the settlement of the question. The third denounces the appropriation of the ecclesiastical revenues to the Church of a minority as an intolerable grievance. The fourth pledges the members to take the opinion of Parliament on the Church question on an early day during the ensuing session. The fifth demands that the Catholic University should be put on a footing of equality with all other colleges. The conference, however, acknowledges the willingness of the Government to meet the just claims of the Catholics in the matter. The sixth pledges the conference to advocate the extension of the denominational system of education to Ireland. The seventh, that pending the legislative settlement of the question, the system should be applied to model training schools. The eighth is a declaration in favour of a uniform oath for members of the legislature and officeholders. The ninth is, "That it is the duty of the Government to consider the peculiar circumstances of this country, which does not, like England and Scotland, possess the advantages of a powerful middle-class and fully developed manufacturing and commercial resources, and which, moreover, is exhausted by an enormous annual drain in the shape of absentee rents, and the expenditure of a large portion of our public revenue in England, and to assist by wise and fostering legislation in developing the wealth of the country and the industry and enterprise of its people; and that with this view the development of the fisheries, the improvement of the harbours of the country, the extension of arterial drainage, and the promotion of other productive improvements, require

attention of Government and the assistance of Parliament." The tenth appoints Mr. Bagwell, Mr. Maguire, and Mr. Blake, to prepare a bill to change the grand jury laws of Ireland. The eleventh approves the prompt action of the executive in regard to the cattle plague. The twelfth pledges the conference to support adequate measures to reform the Irish system of railways, brought in on the responsibility of Government. The thirteenth pledges them to co-operate with the advanced section of the English Liberal party. The fourteenth is in favour of extending the franchise; but any measure applied to Ireland should be accompanied with the safeguards necessary for the security of the voter.

THE FENIAN TRIALS.

The trial of John O'Leary was resumed on Wednesday before the special commission at Dublin. After the charge of Judge Fitzgerald, the jury retired, and after about two hours' deliberation found John O'Leary guilty on all the counts. The prisoner delivered a short address. He was not (he said) surprised at the verdict, for a Government which had safely packed the bench had no difficulty in obtaining a verdict from a jury. When he had been convicted on such slight evidence there would be no difficulty found in convicting all the rest who were to come. He declared that he had been morally assassinated, and, pointing to one of the Crown counsel, designated him as "that miserable man." Dante had placed traitors in the ninth circle of his Inferno; but Dante had defined a traitor to be a man who betrayed his king, his country, his friends, and his benefactors. As for him, England was not his country, and he was no traitor. With respect to the shedding of blood and the destruction of property, that was the necessary consequence of all revolutions, and so it was of wars; but the persons who disturbed the country were not rebels, but agitators. Hampden and Elliot were traitors, and Jeffreys and Norbury were loyal men. The judge sentenced the prisoner to twenty years' penal servitude.

Michael Moore, the blacksmith, who had been employed by Stephens to manufacture pikes, was on Thursday convicted, and sentenced to ten years' penal servitude.

The trial of Jeremiah O'Donovan (Rossa) was proceeded with on Monday. Previous to the examination of Nagle, the prisoner said he believed the trial was a legal farce, and he would not be a party to it by being represented by counsel. Mr. Dowse said they were quite ready to conduct the prisoner's defence, but under those circumstances they would withdraw. The informer was then examined and afterwards cross-examined at great length by the prisoner. Having been told by a juror and by the court that he was wasting the public time, he said that with the prospect of twenty years' penal servitude hanging over him, he had a right to defend himself as he thought best; and as to wasting the public time he had as much right to it as the judge or jury. He proceeded to cross-examine all the witnesses for the Crown in the same manner.

A special commission is likely to be appointed to inquire into the escape of Stephens.

REPRESENTATION OF MALDON.—The Liberals of Maldon purpose to petition against the late return for that borough. Both the sitting members, Mr. G. M. W. Peacocke and Mr. R. A. Earle, are Conservatives.

THE WORKHOUSES AND THE CASUAL POOR.—On Friday evening the Hon. Arthur Kinnsird, M.P., and Mr. J. C. Parkinson made a tour of several metropolitan workhouses, for the purpose of inspecting their casual wards and examining their inmates. The workhouses of St. George's, Hanover-square, St. Marylebone, St. Martin's-in-the-Fields, Bermondsey, and St. Olave's, were visited, the numbers in each noted, and the difference in treatment compared. St. Marylebone and St. Martin's were the most crowded, the cellars in the latter house being as manifestly unfit for their present purpose as ever, and their closeness and foul smell still making them horribly unwholesome and offensive. The mode of receiving tramps at the workhouse of the Strand Union, which, as some readers will remember, is done by tickets issued from the Bow-street office, was also inquired into, and the casual books at the latter place looked through. The experience of the night may be briefly summarised as follows:—St. George's at 8.30 p.m., wards well lit, warm, comfortable, and partly empty; St. Marylebone at 9.15 p.m., wards in the same favourable condition, with a vast number housed in them, but with room for more; St. Martin's at 10.10 p.m., crowded, stuffy, and unwholesome, with some wards too full, and a few vacant beds in others; at 10.30 p.m. the books at Bow-street showed that the prescribed number of tickets had been given out, and several paupers perforce handed over to the relieving officer for food and shelter elsewhere than at Cleve's and Bow-street Workhouse; at 11 p.m. the Bermondsey had more beds vacant than occupied; and at 11.15 the cellars at St. Olave's had but three or four inmates in each. In none of the instances above given were houseless wanderers seen at the workhouse doors, and this fact—apart from the assurances of the masters, who are unanimous in declaring that the houseless are all admitted now—speaks significantly and cheerfully of the vast benefits conferred by an act which has only to be properly worked and understood to abolish street mendicancy on the one hand, and to ensure food and shelter to every destitute wanderer on the other.—*Daily News*.

Postscript.

Wednesday, Dec. 13, 1865.

THE JAMAICA QUESTION.

SUSPENSION OF GOVERNOR EYRE.

A deputation, appointed at a large meeting held on the 1st of this month at the Lambeth Baths, waited yesterday, by appointment, on Earl Russell, at Downing-street, on the subject of the late Jamaica riots. The representatives of South London were accompanied by deputations from Brighton and from the London Missionary Society on the same subject.

The Rev. PAXTON HOOD presented a memorial from the people of Brighton, and Mr. CONINGHAM, Mr. WHITE, M.P., and Professor FAWCETT, M.P., supported the prayer of the memorialists.

Dr. TIDMAN presented a memorial from the London Missionary Society on the same subject, and somewhat similar in its requirements.

Mr. MORLEY, M.P., and the Rev. J. G. ROGERS urged the justice of the request made in the memorial of the London Missionary Society, and the necessity of having as full and as impartial an inquiry as possible instituted.

Mr. G. M. MURPHY, of Lambeth, presented the memorial from the people of the South of London, and said that he had carefully read all the accounts which had come from Jamaica, and had failed to discover the necessity of the extreme measures which had been taken by Governor Eyre.

The Rev. NEWMAN HALL, in supporting the prayer of the memorialists, said the memorial had been adopted by a large meeting of the people of the South of London, and that the expression then evoked, which was of a most unanimous character, might be taken as a fair sample of the opinion which the working people generally held on the subject. Referring to the proposed taxing of chapels and schools, the rev. gentleman quoted some statistics from authorised sources, which showed that there is church accommodation in Jamaica for 162,660 persons. The number of attendants in the several places of worship are—Church of England, 36,300; Wesleyans, 36,730; Baptists, 26,126. This showed that only 99,756 attended, and that the Baptists and Wesleyans numbered 62,856, close upon twice as many as the Church of England. The Church of England had 127 schools with 8,552 scholars, whilst the Dissenters had 266 schools and 16,615 scholars—nearly double the number. He thought the proposal to specially tax these chapels and schools displayed the spirit of the authorities pretty unmistakably. On the whole, he thought no commission of inquiry would give satisfaction if the Governor of the island was allowed to exercise authority during the investigation. (Hear, hear.)

Earl RUSSELL said that it was painful to think upon the state of society in Jamaica, which, it was hoped, considering the length of time that had elapsed since the abolition of slavery, would by this time have become somewhat harmonious; but he regretted to find that, instead, there existed so much ill-will, difficulties, complaints of difficulties, and calamitous disturbances. It had been said, and rightly said, by some of the gentlemen present, that there was no wish to prejudice Governor Eyre. That was a perfectly just feeling. If that was the general feeling, it was the more especially the duty of the Government not to prejudice the case. With that view, it was necessary that there should be an impartial inquiry instituted, and that proper persons should be selected—and that was no small difficulty—to conduct that inquiry. It had been stated by several gentlemen that in their opinion Governor Eyre's authority could be suspended during the inquiry without in any way prejudging the case. He believed there was no wish on the part of Governor Eyre to hold that authority whilst the inquiry was being proceeded with; and he (Earl Russell) thought it was perfectly consistent with their desire that the case should not be prejudged, that Governor Eyre should not hold his authority whilst the inquiry was proceeding. If the circumstances appeared to justify it, Governor Eyre could afterwards reassume his duties. (Hear, hear.) During the sittings of the Commission in Jamaica much inquiry would have to be gone into and many facts elicited. It was not the intention of the Government that Governor Eyre should continue to hold authority in the island during the continuance of that inquiry. ("Hear, hear," and a slight attempt at applause.) He agreed with the several gentlemen who had expressed themselves so, that that temporary suspension was perfectly consistent with their desire to avoid expressing any judgment till the real facts of the case were before them. (Hear, hear.) He was unwilling to express an opinion on some of the circumstances connected with the disturbances in Jamaica which had been mentioned. Respecting some points he thought that there had been a misconception. As to whether a general conspiracy had been projected he would not offer any opinion; but with regard to the first outbreak he thought it was hardly of the character described in one of the memorials. The noble earl then read extracts from letters received from several persons in Jamaica, the writers of which touched upon the causes of the riots and the way of their breaking out, showing that the conduct of those opposed to the authorities was of a very ungovernable and brutal character; and stating that, after the reading of the Riot Act in front of the Court-house, about which so much had been said, the mob were not fired

upon until they commenced throwing stones at the volunteers and others. These were accounts, Earl Russell proceeded to say, which were not received from Governor Eyre. They showed that the case was not quite as bad as had been represented. With regard to the whole matter, it was one that was exceedingly painful. At the same time it might be hoped that, although the state of society for so many years had been so unsatisfactory in the island, although many complaints had been made—perhaps justly made—and although many misunderstandings had arisen, still it might be hoped that out of those late dreadful occurrences means could be found and measures adopted which would make the island the scene of future harmony and Christian good-will amongst its inhabitants. He could assure them that the Government had every disposition not only to act justly towards both sides, but also to look into the whole state of the island of Jamaica. (Hear, hear.) He hoped that the labours of the Christian missionaries and others, who had for so many years exerted themselves, he was quite sure, with a view to the establishment of Christianity and good feeling amongst all in that island, would continue, and that their exertions might be so rewarded that such lamentable results as they now had to deplore would never again occur.

The deputation, after thanking Earl Russell for the courteous reception they had met with, and the interest which the noble earl had evinced in the matter brought under his attention, withdrew.

Last night's *Gazette* contains the announcement that Sir Henry Storks will govern Jamaica during the inquiries by the commission.

GREAT MEETING AT EXETER HALL.

Last night a public meeting, convened by the British and Foreign Anti-Slavery Society, was held at Exeter Hall, to consider the circumstances connected with the late massacres in Jamaica. Both the platform and the body of the large hall were densely crowded. Many ladies were present. Mr. S. Gurney, M.P., was called to the chair. Amongst the letters of apology was one from Mr. Mill, M.P., who expressed a hope that the nation would insist upon a solemn judicial trial of the Governor of Jamaica, and of all under his orders—(loud cheering)—and who had been guilty of hanging or flogging alleged rebels without due trial. (Cheers.) Professor Goldwin Smith writes:—

It is not to be supposed that the honourable and humane men of whom our Government consists will fail to render to the national honour and to humanity the satisfaction which is so manifestly due. They, above all Englishmen, must feel and desire to put away the reproach which is being cast upon us by the whole civilised world.

Addresses were delivered by Mr. Coningham, M.P., Mr. G. W. Alexander, treasurer of the Anti-Slavery Society, Mr. Chamerovzow, Rev. W. Arthur, Rev. F. Tucker, Rev. H. Richard, Rev. Newman Hall, Mr. Conway, and Mr. Mason Jones. The resolutions were as follows:—

That this meeting deeply deplores and condemns the violent proceedings of the coloured people at Morant Bay on the 11th of October last which resulted in the death of sixteen white persons; at the same time it would record its opinion that these outrages were the immediate consequence of the grossest provocation, and that the moral responsibility of the sacrifices of life which ensued rests upon those who commanded the armed force to fire into the multitude. This meeting is further of opinion that, while no evidence has been produced of any conspiracy against the whites on the part of the blacks—an opinion confirmed by the assertion of Lieutenant-Governor Eyre that there was no organisation among the alleged rebels,—the means adopted to restore order in the disturbed district were characterised by a severity totally unjustifiable, most revolting to humanity, and calculated to bring the national character into disrepute throughout the civilised world.

That this meeting hereby records its indignant protest against the violations of law and justice, as exemplified in the case of the late Hon. G. W. Gordon, the indiscriminate massacre of numbers of unarmed and unresisting people, and the wholesale executions and floggings which have taken place under cover of martial law; and it declares it to be the bounden duty of her Majesty's Government not only to institute the full, searching, and independent inquiry which has been promised, but, as a preliminary step, to advise the Crown to refuse its sanction to any Indemnity Bill, immediately to recall Governor Eyre, and to suspend all officers implicated in the recent proceedings, with a view to satisfy the requirements of justice, by bringing them to public trial in this country.

That this meeting is confirmed in its conviction that there is an imperative necessity for this step, by the recent arbitrary interference of Lieutenant-Governor Eyre with the freedom of the press in Jamaica, and with that of public worship there, as shown by the "Bill for the Regulation of Places of Worship" now before the Legislature—a proceeding which it emphatically condemns as a fresh and an unwarrantable aggression upon the civil and religious liberties of British subjects; and this meeting would express its sympathy with Dr. Underhill and the missionaries in Jamaica, and its appreciation of the noble services they have rendered to the cause of religion and humanity by their labours among the people.

MARK-LANE—THIS DAY.

The supply of English wheat on sale at Mark-lane to-day was very moderate, and the condition of the samples exhibited a slight improvement. The trade, on the whole, was steady, and prices ruled firm. With foreign wheat the market was fairly supplied. The demand ruled far from active; nevertheless, a moderate quantity of produce changed hands at full quotations. Floating cargoes of grain were in fair request, at full prices. The supply of barley on sale was tolerably large. The trade for nearly all qualities was in a sluggish state, at late rates. Malt sold slowly, at previous quotations. The supply of oats on sale was somewhat extensive. For most qualities there was a steady demand, and prices ruled firm. Beans and peas moved off steadily, at fully late rates.

ARRIVALS THIS WEEK.

	Wheat.	Barley.	Malt.	Oats.	Flour.
English and Scotch	620	1,830	850	10	240
Irish	—	310	—	3,220	—
Foreign	8,530	4,970	—	49,110	340 bbls.
					1,480 bbls.

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TO CORRESPONDENTS.

"Plymouthian."—We are sorry that, with the great demands upon our space, no room can be found for his long letter.

The Nonconformist.

WEDNESDAY, DECEMBER 13, 1865.

SUMMARY.

ANOTHER mail has arrived from Jamaica during the week. "At last we shall have full details of the charges against Mr. Gordon, and a complete disclosure of the conspiracy—if there was one—for murdering the white population of Jamaica"—must have been the thought of many a newspaper reader. And what is the tenor of this news? That the House of Assembly was engaged in reforming itself; in passing a very stringent Alien Bill, giving the Governor of Jamaica power to order any person not a natural-born subject out of Jamaica upon the oath of anyone before a magistrate that the presence of such person is likely to be a source of disquietude to the colony; and in considering a Bill to regulate places of worship in the island, requiring Dissenters, against whom it is directed, "at great expense of stamp duties and registration fees, and under heavy penalties of fines and imprisonment, to submit to the Island Secretary their claims to have registered their places of worship, meeting-houses, and schoolrooms of every kind and description, those for Sunday-schools included; and under one of the clauses confiscation of the chapel or other buildings to the Crown is the penalty for using it without registration." That is to say, the missionaries, the majority of whom Governor Eyre praised in his despatch to Mr. Cardwell for their loyal efforts to prevent a general outbreak of the negroes, are to be proscribed, and driven out of Jamaica by pains and penalties. After this, can there be any doubt of the spirit and intentions of the dominant class in Jamaica? Yet this Bill does not stand alone. It harmonises entirely with the state of feeling which found vent in the late massacres. It is of a piece with the legislation, from the time of emancipation, of the same Assembly, whose enactments have been so cruel and arbitrary that again and again the Home Government have been obliged to disallow them.

This news came opportunely to strengthen the case of the influential deputations which have waited upon Mr. Cardwell and Earl Russell during the week to demand a full and searching inquiry into the recent events in Jamaica. It was yesterday announced by the Prime Minister that, during the progress of this investigation, Governor Eyre would be suspended from the exercise of his functions, and last night's *Gazette* contains the appointment of Sir Henry Storks, lately her Majesty's representative in the Ionian Islands, as Mr. Eyre's temporary successor. Sir Henry sails next Monday for Jamaica, and will no doubt be accompanied by the members of the Commission who are to inquire into the whole circumstances of the late outbreak and subsequent massacre. Public opinion in this country will now be satisfied. But there is ample reason for continued vigilance, lest the object of this inquiry should be defeated by the planting oligarchy in Jamaica, of whose ferocious spirit we have now recent and abundant proof.

Two more convictions of Fenian prisoners have been obtained before the special commission at Dublin, and the severe but just sentence passed upon them has excited little sympathy for the revolutionists among the Irish people. This tacit recognition of the supremacy of law in Ireland is a hopeful sign. While these trials have been proceeding, the Irish Liberal members have been conferring together on the condition

of their country, which has resulted in the adoption of a series of resolutions, setting forth a number of legislative remedies, which, if not all reasonable, form an excellent basis for discussion. The Irish Liberals propose to deal with the tenant right question, condemn the Established Church, and advocate denominational education, and the abolition of invidious oaths. The Conference urges that it is the duty of the Government "to assist by wise and fostering legislation in developing the wealth of the country and the industry and enterprise of its people"—a very dangerous principle to lay down, though in accordance with Irish traditions; and it is recommended that the Liberals of Ireland should co-operate with the advanced Liberals of England in Parliament. It is a great step in advance to have a definite statement of Irish grievances from those who best represent the population, and unaccompanied with sweeping denunciations. With Mr. Chichester Fortescue as Secretary for Ireland, and a Government presided over by Earl Russell, there is good reason to hope that the grievances of the sister island will form a prominent subject of legislative discussion and action during the ensuing Session.

The wise rule of the late King of the Belgians is illustrated by the events which have followed his lamented decease. His subjects, though profoundly afflicted at the loss of the chief who laboured with untiring zeal and signal success to make Belgium a constitutional state and a compact nation, have given way to no panic or agitation. Leopold II. quietly succeeds to the vacant throne—or rather will succeed as soon as he has taken the constitutional oath in presence of the Senate. Belgium is so entirely tranquil that an interregnum of a week occasions no difficulty or anxiety. As though to dissipate sinister rumours, the Emperor of the French has seized the earliest opportunity of expressing his reverential regard for the late King, and his hearty sympathies with his successor.

The Emperor of Austria has gone to Peath to open the Hungarian Diet. His position is surrounded with difficulties. It is by no means certain that the Magyars are prepared to make such concessions as will satisfy the Austrian Government, and lead to a complete reconciliation between them and their King; and on the other hand, every provincial diet in which the German element preponderates has condemned the September Patent, and asked for the revival of the Reichsrath. This antagonism of race is an almost insurmountable obstacle to the consolidation of the Austrian empire, and it would seem impossible to reconcile the rival claims of the Hungarians and Germans. Never was Austria more in need of wise and sagacious statesmen.

The message of President Johnson has not yet arrived in England, but it is announced beforehand that he intends to support a policy of abstinence in respect to Mexico, and peaceful relations with European Powers. An exciting session of Congress is expected—the Republicans, who constitute a large majority in both Houses, being, it is said, resolved not to admit the Southern representatives without more stringent guarantees of their loyalty and good faith towards the coloured population than they have yet given, or are prepared to give. But the pressure of the President upon the Southern Legislatures, in view of the meeting of Congress, is wringing from them reluctant concessions to the demand of the North, which will perhaps help to prevent a serious crisis.

JUDGMENT IN SUSPENSE.

We begin to be a little doubtful of Mr. Cardwell—not of the integrity of his motives, in the least, but of the virility of his intellect, and of his courage to face the conventionalisms of the official world. We see by the report of what passed between a deputation and himself on Saturday last in regard to the demand for the recall of Governor Eyre, at all events until the proposed Commission of inquiry have made their report, that Mr. Cardwell deems it his duty to treat any such request as revealing a foregone conclusion on the part of those who make it. We are afraid lest, under cover of a sentiment in which we, and, we believe, all Englishmen heartily concur, namely, that we should presume on a man's innocence until he be found guilty, Mr. Cardwell should be weak enough to act on the official interpretation of this maxim, to the effect that no man until he be actually convicted should be dealt with as if there were a possibility of his guilt. We assume nothing as decisive against Governor Eyre. We entertain no prejudice against him. We only know from his own account of the matter that he has made himself responsible for a business which, on the

face of it, presents such a flagrant violation of the ordinary principles of justice and good policy as to suggest against himself reasonable suspicions of his being a fit man for his office. We do not conclude that he cannot be so; we do not even venture to affirm that he is not so; but at present there is nothing whatever to shut us off from a contrary conclusion but his own asseveration that he can justify his whole conduct. It is certain that he has overstepped legal limits—it is not doubted that he has given his official sanction to the sacrifice of human life by thousands. It is undeniable that he has exposed the reputation of England to humiliation and reproach, and it is possible that he and his abettors, although we have as yet heard only their version of affairs, may be right in saying that they acted upon evidence which, when produced, will show that they acted under the pressure of a terrible and imperative necessity. There is scarcely a clerk in any commercial firm who, when confronted with a confusion of his accounts, may not make similar protestations—there are many who, in the end, are able to prove not merely their innocence, but their merits. Nevertheless, careful as we may be not to identify even grave suspicion with positive guilt, we are not quite childish enough to continue them in positions of high responsibility. We revoke their powers and opportunities for the time being, without definitively condemning them. We so far act upon possibilities as to put ourselves on the right side, in the event of their turning out to be actual facts. We suspend them from their functions. We take from them the power of doing further mischief, if such should be their disposition. It is a hardship for them if they are free from blame, but if they are not, it would be a greater hardship for others. We conclude nothing against them, nor do we act upon the pre-emption that they must be absolved from suspicion. But we virtually tell them that until the suspicion be cleared up by evidence, we cannot allow them, as before, the run of the books, or the facilities which they might derive from their official position.

Now we do not distinctly see why the rule which is practically observed in regard to the servants of a railway company, or a private commercial firm, with a view to obtaining impartial justice for all the parties concerned, should be set aside in relation to the functionaries of Government. The late Lord Palmerston, we know, acquired a reputation for chivalry, because he invariably threw his shield over a subordinate when in trouble, and the nation, we suspect, has paid pretty dearly for his generosity towards mistaken officials. One can forgive and even admire the disposition which consults an *esprit de corps* at some considerable sacrifice to personal convenience. But in national affairs, official partisanship is not without its mischievous consequences, and the continuance of a trust in cases where there is reason to suspect that it is ill-requited, may be acceptable enough to the whole class placed in trust, but will be injustice to the much larger body for whose advantage it was created. Governor Eyre, it will be borne in mind, is now engaged in carrying into effect the terrorising policy which, on the hypothesis of a general conspiracy of the negro population of Jamaica to murder the whites, he deliberately adopted as the wisest. So far as he, and those with whom he is acting are concerned, the drama is not even yet played out. They are still contributing their part to it. They are changing constitutions and framing laws, on the basis of their original suspicion. They have had plenty of time to show to the Government on this side the grounds on which it rested. Hitherto, they have not even been confronted with antagonistic proof, perhaps because it is difficult to prove a negative. Their own statements have engendered mistrust of their political wisdom, not to say of their care for impartial justice—and it would strike us as egregious folly to allow them, whilst the propriety of their course is so open to criticism, to complete the mischief which they seem to have commenced with such an ostentation of good-will.

We had written thus far on the assumption that Mr. Cardwell's tone of utterance on Saturday last might be taken to imply the resolution of her Majesty's advisers to uphold Governor Eyre in his post, pending the inquiry of the Commission they have appointed. We have now the satisfaction of announcing that Earl Russell's Government have arrived at the opposite conclusion. They have decided upon the recall of Governor Eyre until the results of the proposed investigation shall have been ascertained. They revoke his official powers, not as condemning him, but as suspending temporarily at least the exercise of functions which may work injustice to others. If he clears himself, he will return to his post with all the increase of confidence and moral power which always accrues to such as are found to have been wrongly suspected. If he cannot do

so, what man is there in the three kingdoms that will not then approve of the decision which abridged his power of impolitic and oppressive action? The very pleas which have been put forward in favour of leaving authority still in his hands, tell against the end which they are made use of to serve. If to remove the Governor, even for a time only, from his position as a representative of her Majesty, be to prejudice him, it is clear that the refusal to remove him would be to prejudice those who have been his victims. But the truth is, there is no prejudice in the case. It is an affair of precaution. It indicates a predominant desire that justice shall be done without fear or favour. Our belief is that it will allay all that irritability which the contrary course would undoubtedly have fostered, and will ensure for Governor Eyre a calmer consideration by the public of his official conduct. At any rate, it is a step recommended by common sense, and one that is taken, in conformity with the dictates of reason, in all the departments of common life. We rejoice that Lord Russell has shown himself above being scared into puerility by the cant of official classes—and we are convinced that he, not less than Governor Eyre's warmest and most indiscreet friends, anxiously wishes him "a good deliverance."

DEATH OF KING LEOPOLD.

THE probability of King Leopold's illness terminating in his decease, which gave us occasion for some remarks in our last number, was, we regret to say, very soon afterwards confirmed by the mournful fact. The venerable monarch died on Saturday last in the midst of his assembled relatives. We do not think it necessary to repeat our opinion of the high qualities which he displayed during his long reign of nearly five-and-thirty years. We do not question for a moment that Belgium will severely feel the loss it has sustained, nor are we the least insensible to the service which her Sovereign rendered to the comity of reigning houses in Europe, and even to international statesmanship and the objects to which it has been directed. But it is surely possible to admire the past without disparaging the present or the future. The state of things which elicited the late King's most useful and praiseworthy influence is rapidly passing away, and the circumstances of the times forbid us to expect or even to wish that we shall ever "look upon his like again."

With regard to the spirit in which the Belgian people view their bereavement, it is, so far, all that could be desired. Their grief appears to be sincere and deep, but it is not mingled with apprehension. They do not seem to be impressed with the idea that the keystone of their arch of Government has dropped out. They face their prospects with unfaltering nerve, and quietly contemplate the "may-be" of their national destinies with a manly heart. They know much better than foreigners can pretend to do their own political affairs, and how far the constitutional machinery of their country is likely to work smoothly in the absence of that wise and good monarch under whose auspices its action hitherto has been carried on. They are thoroughly cognisant of the state of parties among themselves. They are probably acquainted with the political preferences and tendencies of their new Sovereign, and, above all, they can measure their own public spirit, and appreciate the force of their own self-reliance. It is therefore reassuring to witness the calmness of their attitude in the presence of a calamity which, however inevitable, they give every proof of keenly feeling. The constitutional provisions applicable to the emergency are being quietly put into practice. There is no tumult—no visible agitation—not an act, or a proclamation, or a speech betokening consciousness of danger. It is wisely taken for granted that the principle which guided the political course of the departed Sovereign, and which achieved such successful results, will govern also the career of his son.

Had Leopold I. been a paternal monarch, or rather had Belgium under his rule been familiarised with the paternal system of government, the personal change to which she is compelled to submit might have seriously altered her political future. But Leopold was too wise as well as too disinterested a King to give much scope to the monarchical element of the Constitution. It was his habit to let his subjects rule themselves. He left them to the plastic power of their own free institutions, and was content to represent the will of the nation when legitimately expressed, whatever that will might be. He had no personal policy like our own George III.—no foregone conclusions to which, in the spirit of a partisan, he wished or strove to commit the nation. Doubtless he had his own

views and his own modes of lending them influence from the throne—but he perfectly understood what he owed to a responsible Government, and he guided his own conduct by the decisions arrived at by the Houses of Legislature. We do not say that personal qualities are of little importance to the fitting discharge of royal functions under this regimen—but we do say that they are not of paramount importance. They are such as Leopold II. may be fairly expected to inherit—and, albeit, he neither has, nor can have, the experience of his sire, he at least enjoys the advantage of an example which in all its essential characteristics he will be able to imitate. The machinery will guide him, not he the machinery, and the past will determine the future without much reference to the personal preferences of the Sovereign.

Europe, it is true, is deprived by the death of King Leopold of a powerful moderator, who exercised immense influence in restraining the self-will of Courts and statesmen so far as it might be exhibited in minor affairs. Dynastical differences which might perchance be converted into international enmities were smoothed down by his unobtrusive and persuasive mediation, and sometimes, it may well be supposed, germs of mischievous statesmanship were quietly nipped in the bud. But, as we have before intimated, one is less inclined to deplore the absence of any successor to the revered Sovereign in this sphere of usefulness, because it is tolerably apparent that the vocation itself is becoming obsolete. There have been times when diplomacy has chiefly busied itself with affairs which did not concern it, and when rivalries and jealousies and supposed national interests and prestige, furnished ample materials for misunderstandings among Cabinets, and intrigues among Courts, and when, of course, judicious mediation was of immense value. But those times are hastening away, no more, we trust, to return. A new school of international diplomacy is succeeding the fast fading relics of the old, and States are finding not only quite enough to do in minding their own affairs, but increasingly potential reasons for it, and conducting their foreign relations in a manner which needs not the aid of secrecy, nor the arts of circumvention. Of course, as this tendency is developed, occasions of dispute are fewer, and rarer also the opportunity of employing conciliatory mediation. We are grateful for the beneficial influence exerted by the late King Leopold, and rate it highly. But in parting with it and with him, we find solace in the thought that Europe may be able to do without similar assistance in future, and that the nations, by confining themselves to legitimate spheres of ambition, may hereafter manage to get on without a Peacemaker.

"HE LIKES IT."

THERE have ever been some, in this world of ours, who have taken upon themselves the responsibilities which have been shirked by others. We have met them, going through life, not only carrying burdens which society will not touch with one of its fingers, but engaging themselves, at the same time, in the performance of some social drudgery, or the removal of some social nuisance. Such conduct seemed to us an exhibition of self-sacrifice. We had supposed that the general welfare was the object that these persons had in view, and that self-denial was the means they were employing for its attainment. It would appear we have been mistaken.

According to this verdict, that is, if it be not against evidence, there is a race of men who are a very peculiar people. We are not all cast in the same mould. All of us are not "flesh and blood." There are some who like to enjoy themselves; there are others who like to deny themselves. Not only do our tastes, but our very natures differ. There are those amongst us to whom unpleasant things are really pleasant. At least, this is the conclusion at which those have arrived who serve on our social juries when any case of unselfishness has to be investigated. It is found that self-sacrifice is no self-denial, that is, to some persons. In fact, unselfishness, in their case, is selfishness.

This philosophy will doubtless explain many mysteries. It throws its light, at once, on the mystery of the ingratitude of the world to its benefactors. Instead of society having to be grateful to those who have voluntarily accepted the danger, degradation, and drudgery of the reform of its abuses, the benevolent ought to have been thankful for the opportunity of gratifying their unselfish propensities. For, either it is their nature to like to do good, and then what is natural is pleasant; or, use becomes second nature, and society, by its selfishness, sin, and sorrow, furnishes, to those who have contracted the habit of

self-denial, unlimited opportunities of personal enjoyment. These things being so, there is no room left to speak of any obligation. At any rate, the obligation cannot be on the side of those who are sacrificing themselves because "they like it."

This finding is the same all the world over. Wherever any, in any home, or in any neighbourhood, are serving others at their own expense, there you will discover some who have empannelled themselves, and the gentlemen, ladies, or children of these juries, as the case may be, have returned the invariable verdict, "They like it," "She likes it," "He likes it." We were calling this very day upon a lady who had been summoned, at six o'clock, out of her bed, to dress an ulcer for her cook. None of her servants would touch it. Our friend had not only taken upon herself to turn her house into an hospital, but, having done that, she was left to take the consequences. It was not the first time that she had been the Good Samaritan to her servants, and the criticism in this case was passed by the housemaid in this fashion, "I often think what a strong stomach our mistress must have."

The little "big sister" in the nursery, in whose young life you can plainly see the long shadows of coming events, will presently become the voluntary fag in a girls' school, and if she lives will grow either into the wife and mother, who bears alone the burden of her own home, or the maiden aunt who will be at the beck and call of her married brothers and sisters. Anything that they do not like to do, or like to bear, will be put upon her, and the letter will be written, or the message will be sent, as if time had given them a right to her services. She will keep their houses, when as men and women they take their holiday, lend them money when they cannot meet their expenses, just as she cleared up their playthings, put on and pulled off their boots and shoes, and gave up to them her apples and cakes, when they were girls and boys. The little thing will fetch and carry for those around her as long as she lives, and were you to expostulate with the lazy tyrannous urchins of the nursery, you would find prevailing among them the germ of the idea, which years will fully develop, that "She likes it."

There is no space and no necessity to multiply instances. What is the vulgar opinion in your parish respecting those who have stepped out of their private life, and are touching its social, political, or ecclesiastical abuses? Is not the verdict of the local jury the same as that passed by our city authorities on the Lord or the Commoner, who is spending himself and being spent for the masses? Servants of all work, whether private or public, if they are willing and able, may work for others as hard as they please. They will be left to do so. The progress of society demands that some should exert themselves. Ability and willingness are clear indications of a call. Vocations vary. Some are born free, without any disposition for the fag, and toil, and slavery of life. Others are born slaves. "They like it."

There is something further in this verdict. Society means something more than it appears to say. It contains an innuendo. Not only is there an absence of any merit, but there is something positively discreditable, in the service of others. Anyone who ministers must humble himself, and make himself of no reputation. If he touches any wrong, he will come into contact, and that at times, very closely, with wrong-doers. No one who does this can be, or what amounts to the same, can appear to be, respectable. Philanthropic efforts are expensive, and money will have to be collected, and those who give themselves to such undertakings must become "beggars." Agitation is necessary to reform. None but mob orators would address the masses. You cannot choose your circumstances or your companions. There is a danger, a degradation, a drudgery inseparable from a career of benevolence, and no one would willingly expose himself to these evils except "he liked them."

A very strong feeling seems to prevail in society on the subject of self-denial. There is an *animus* which awakens a suspicion that there must be some private reason why its existence should be denied or ignored. There must be some principle at stake, or the same verdict would never be so invariably found, and so universally accepted. Is it that men will not allow their neighbours to be better than themselves? Society is selfish, and supports selfishness as one of its favourite and fundamental institutions. Hence perhaps the action taken when any case of self-sacrifice occurs, and the reason of that exaltation of feeling which we have noticed. We learnt, last season, from the riots in the parks, that there are those who would bring others down to the level of their dress; it would seem as if there are some who would degrade others to the level of their character. A decent hat was found to

provoke the special malice of the mob, and to be the centre of a combined attack. Self-denial in any one, appears to excite those who are saving themselves in social life, in a similar manner. At first sight, a great gulf seems to separate those who serve on our social, juristic, and the ragged roughs who set upon the people who had coats to their backs. There is not much to choose between them. The spirit is the same, though manifested in a different manner. It is the spirit of the world.

We have been long of opinion, that the "law of self-sacrifice," which enters as an integral element into Christianity, is the reason, above all others, why it is despised and rejected of men. No religion could be more unpopular. The disciples evidently felt this and could they have had their way, this element would have been eliminated.

The self-denial and the self-sacrifice of our Lord awoke the malice and spite of society in His day, and as He went about doing good, seeking and saving the lost, He was often to be found in the midst of publicans and sinners, and you would have heard the same remark you hear now, "He likes it."

"The disciple is not above his Master, nor the servant above his Lord. It is enough for the disciple that he be as his Master, and the servant as his Lord."

THE JAMAICA MASSACRES.

The Californian, which arrived at Liverpool on Friday, has brought Kingston advices to the 24th ult. Some of the late Mr. Gordon's property had been seized at the suit of an English firm. New bills have been brought forward in the Legislature with regard to aliens, the regulation of places of religious worship, and the prevention of rebellious proceedings.

The Governor had visited Admiral Hope at Port Royal. No further execution or trials were reported. The newspapers contain no intelligence relative to the late insurrection.

The Kingston Morning Journal of the 21st ult. says:—

Let the Constitution be amended by all means if it is perceived that its unsuitableness the rebellion is in part to be attributed, but do not destroy the Constitution altogether; do not, above all, deprive her Majesty's subjects in this island of their freedom of speech and freedom of religious worship. It is absolutely necessary for the good of society that there should be a strong Government to deal with that large class in the country among whom the late rebellion occurred; but the measures that are passing the Legislature seem to us to be aimed, not at the rebellious, but at the well-affected and loyal sections of the community.

The Jamaica Guardian of Nov. 21 gives the following as a draft of the proposed new Constitution for the island:—1. That there should be one Chamber. 2. That such Chamber should be composed partly of the nominees of the Crown and partly of members elected. 3. That the elections should be made for counties in equal proportions. 4. That the qualification of member should be raised. 5. That the franchise should be raised. 6. That it should be lawful for her Majesty to appoint two Commissioners from England to act in lieu of an Executive Committee. 7. That no person, except one to be nominated by the Governor, should be nominated or elected who held any office of emolument payable out of the public taxes. The Guardian says that these principles were eventually submitted to a large number of members and acceded to. The Government would introduce amendments to their bill in order to carry out these principles.

A bill to Regulate Places of Public Worship, abounding in pains and penalties, was before the House of Assembly of Jamaica, and was causing considerable excitement among the Dissenters. The Jamaica Guardian says:—

It is anticipated that on the bill becoming law (should it become so) the action will be unanimous throughout the island, and every Dissenting chapel and Sunday and day school will be closed in obedience to it, and the whole responsibility will be thrown on the Government, without whose sanction the measure cannot become law, while several of the most effective speakers from each denomination will be prepared to proceed to England, and denounce the interference with religious liberty throughout the length and breadth of the land.

Mr. James Watson, the moderator of the Presbyterian synod, in a letter to the Jamaica Guardian, after asserting the loyalty of the Dissenters connected with the authorised churches of Great Britain, says:—

A Bill of Pains and Penalties, having express reference to Dissenters generally, and to all Dissenters, has been introduced, requiring them, at great expense of stamp duties and registration fees, and under heavy penalties of fines and imprisonment, to submit to the Island Secretary their claims to have registered their places of worship, meeting-houses, and schoolrooms of every kind and description, those for Sunday-schools included; and under one of the clauses confiscation of the chapel or other buildings to the Crown is the penalty for using it without registration. Now who are the Dissenters of this island? Are they religionists who deserve a treatment so contemptuous, humiliating, and injurious? And who are the members of the Church of England, Scotland, and Rome, and what proportion do they form of the population, that they should be exempted from the operation of so monstrous a law? We would not speak invidiously, but, being thus placed on our defence, we ask what in these respects are their deserts from Government as compared with those of the

Dissenters? Let the conscience of candid religious men answer this. This bill actually proposes to raise a revenue by taxing with heavy stamp duties every Dissenting place of worship in the island, big and little, every school and Sunday-school of Dissenters; while those of the Churches of England, Scotland, and Rome are to go free. The bulk of our population consists of Dissenters; will such a bill make no unfavourable impression? Is such a bill a safe and expedient measure? It is easy to disregard the public opinion of England until it be expressed, but often it has been expressed, as it will be, against the proposed bill in no measured tone, the boldest will not be able to do it. The causes of the late rebellion have not yet been fully ascertained; we trust that no time will be lost, and that the inquiry will be of the most thorough and uncompromising kind. We believe that the causes will be shown to be of a different character from those that have been supposed or assumed, and that it will be time enough to initiate or pass measures as subversive of religious liberty, when the sad necessity for them has been established.

The Kingston Morning Journal of the 21st says that the several Nonconformist clergymen of that city had held a meeting for the purpose of considering what steps should be taken against the passing of the Bill to Regulate Places of Religious Worship.

A bill to provide for the expenses of extinguishing the rebellion had been discussed in the House of Assembly, and agreed to, and ordered to be engrossed. A very stringent Alien Bill had also occupied the House of Assembly. The gist of it is to give the Governor of Jamaica power to order any person not a natural-born subject out of Jamaica upon the oath of anyone before a magistrate that the presence of such person is likely to be a source of disquietude to the colony. If the order is not obeyed, the person may be imprisoned a month for the first offence and a twelve-month for the second. At the end of his punishment he may be given in charge to anyone the Governor may name to be deported, and there are further penalties if the person should return to the colony.

DEPUTATION TO THE GOVERNMENT.

On Saturday a deputation from the committee of the British and Foreign Anti-Slavery Society waited upon the Right Hon. E. Cardwell to present a memorial on the subject of the Jamaica massacres. The Right Hon. Earl Russell had appointed to receive the deputation at three o'clock, jointly with Mr. Cardwell, at his lordship's official residence in Downing-street, but was prevented from doing so in consequence of continued indisposition. The deputation was so numerous that private application had to be made to prepare for its accommodation, and Mr. Cardwell most courteously afforded all the facility in his power by obtaining the use of "Earl Russell's room" at the Treasury.

The deputation included delegates from the following places:—Bristol (7), Brighton (8), Gloucester (1), Bradford (2), Cirencester (1), Reading (2), Sunderland (10), Birmingham (7), Liverpool (1), Manchester (1), Canterbury (4), Worcester (1), Woburn (1), Oxford (4), Southampton (3), Kendal (3), Southwicks (1), Rochester (3), Glasgow (1), Warrington (1), Lewes (1), Hertford (2), Gravesend (2), Obelmsford (1), Croydon (5), Ipswich (2), Chatham (2), Woodford (1), Nottingham (1), Stroud (1).

The following members of Parliament were present:—Mr. Samuel Morley, M.P.; Sir Thomas F. Buxton, Bart., M.P.; Lynn; Messrs. G. Carr Glyn, M.P., Kendal; Thomas Hughes, M.P., Lambeth; Peter A. Taylor, M.P., Leicester; Samuel Gurney, M.P., Penryn; Charles Gilpin, M.P., Northampton; Colonel Sykes, M.P., Aberdeen; Messrs. T. W. M. Torrens, M.P., Finsbury; James Bright, M.P., Brighton. The committee of the British and Foreign Anti-Slavery Society were represented by Messrs. Joseph Cooper, Thomas Binns, Josiah Forster, G. W. Alexander, W. S. Lean, William Allen, Edmund Sturge, Robert Alsop, Charles Wise, A. W. Bennett, Henry Steers, and Frederick Wheeler. Upwards of 250 gentlemen, in all, attended, including a large number of ministers.

The deputation was introduced by Mr. Samuel Gurney, M.P., president of the Anti-Slavery Society, who observed that he did not think it was necessary for him to make any further remark on that occasion than to say that he most fully concurred in the purport of the memorial about to be presented.

Mr. CHAMEROVZOW, secretary of the society, then read the following memorial:—

At a meeting held at the offices of the British and Foreign Anti-Slavery Society, on Friday, the 24th current, consisting of members of the committee, of gentlemen connected with various missionary associations, and of other gentlemen interested in the anti-slavery cause, especially convened to take into consideration the circumstances of the recent riot in Jamaica, and the measures adopted for its suppression, the following resolution was unanimously passed:—

That a deputation be appointed to wait upon the Right Hon. E. Cardwell, Secretary of State for the Colonies, to urge on the Government the importance of their taking immediate steps for an impartial and a searching inquiry into the deplorable events which have recently occurred in Jamaica, and the causes which have occasioned them.

The committee have been most painfully impressed with the narrative of the alleged insurrection, as set forth in the despatch of Lieut.-Governor Eyre. Not only does it appear to them not to bear out the assumption of a preconcerted movement, but the Lieut.-Governor himself states that there existed no organisation. It is also clearly established that the volunteer force fired first upon the people assembled in the Court-house-square at Morant Bay, which provoked them to an immediate, and unhappily a sanguinary retaliation. It also appears equally clear that the assemblage in the Court-house-square, on that occasion, consisted of parties on whom warrants had been served for contempt of court on the Saturday preceding, and who had come down with their friends duly to surrender to those warrants. No evidence

has been produced of a malevolent intention on their part, but, on the contrary, Paul Bogle, their alleged leader, was, the committee were assured, a highly respectable and a peaceably disposed man. With reference to the case of trespass against the man Dick—heard on the Monday previous to the riot—who was fined, but was advised by Paul Bogle to appeal, and whose appeal was allowed, the committee are also informed, upon what they consider to be reliable authority, that the prosecutor, Anderson, had on previous occasions attempted to obtain warrants against trespassers, but had failed; his title to the land trespassed upon being disputed. His appointment as immigration agent at length enabled him—as the committee have reason to believe—to command the influence with the justices necessary to obtain warrants against trespassers. On the preceding Saturday occurred the "chattering in court," which resulted in the order to bring the man Geoghan before the bench for contempt. He made his escape into the Court-house-square, followed by the police-officers, and on their attempting to seize him was rescued; but the whole affair appeared so unimportant to the authorities, that no further notice seems to have been taken of it by them until after Dick's case had been disposed of. The committee would not be understood as attempting to defend any infraction of law, as exemplified in the rescue of the man Geoghan; but they are given to understand the belief prevailed amongst the rescuers that the justices had no legal right to proceed to arrest Geoghan for contempt without a warrant, when once he had escaped beyond the precincts of the court. Hence Geoghan's fight into the Court-house-square, and hence his rescue. It is also alleged, that the warrants for the arrest of Paul Bogle, and the others, for participation in the rescue, would not have been issued but for his advice to Dick to appeal to a superior court against the verdict the justices had delivered against him. Such were the circumstances which led to the assemblage in the Court-house-square on the day of the riot; and the committee most respectfully submit that these circumstances are not contradicted by any evidence yet produced, ascribing to the terrible events which ensued a more serious origin. The committee do not hesitate to affirm—whilst strongly condemning the subsequent outrages by the infuriated populace—that the firing into the mob by the volunteers was a rash and unwarrantable act, involving the innocent with the guilty. The committee also consider that the proclamation of martial law, and the indiscriminate massacre of the coloured people by the soldiers, sailors, and Maroons, when all serious apprehensions of further disturbances had ceased, were proceedings deserving the strongest reprobation. These people were hunted down in their own districts: the majority were unarmed, and numbers of them were not implicated in the riot. The case of the Hon. G. W. Gordon presents features of the gravest character. His arrest, by the Lieutenant-Governor's order, might or might not be a necessary measure of precaution, assuming the existence of any evidence to connect him with the riot. In going even thus far, and violating Mr. Gordon's privileges as a member of the Assembly, the Lieutenant-Governor might plead, in justification, the urgent necessity of placing him in safe custody during a time of popular excitement. But the Lieutenant-Governor, after causing him to be apprehended on a civil warrant, in a district specially exempted from the operation of martial law, and many miles away from the scene of the riot, conveyed him to a town within the proclaimed district, and banded him over for punishment to a military tribunal. The committee believe it will be found that this proceeding was flagrantly illegal, and that the Lieutenant-Governor has thereby laid himself open to a charge of the gravest character. In delivering Mr. Gordon into the hands of Brigadier-General Nelson for punishment, Lieutenant-Governor Eyre assumed the responsibility of the result. The committee emphatically question the competency of a drum-head court-martial, or of any more regularly constituted military tribunal, to try Mr. Gordon for a civil offence, alleged, moreover, to have been committed antecedent to the proclamation of martial law, and not within the proclaimed district. The committee believe it to be highly desirable, in the interests of justice, humanity, law, and public order, that there should be a full, a searching, and a thoroughly impartial inquiry into all the circumstances connected with these deplorable events. The committee are further of opinion that, in addition to the immediate steps which may be taken in this direction by her Majesty's Government, a Parliamentary investigation, embracing an inquiry into the operation of the existing laws, and the administration of the government of Jamaica, is necessary to meet all the requirements of the case. While the committee are prepared to believe in the existence of great dissatisfaction amongst the people of Jamaica, owing to the mal-administration of justice, the numerous vexations to which they are subjected, the excessive taxation which burdens them, and the severe privations they have undergone, through the failure of the provision-crops and the curtailment of estate cultivation—the result of a two years' drought—they are not prepared to admit that the emancipated classes are disloyal, still less that there has been produced any evidence of the existence of a wide-spread conspiracy to rebel against the Queen's authority, to massacre the white and the brown inhabitants, and to establish themselves as an independent people. The general condition of the island has long been unsatisfactory; but the committee entertain the conviction that, under a wise and just government, its resources might be developed to an almost unlimited extent, and its population rendered prosperous and happy.—On behalf of the committee,

S. GURNEY, President.

G. W. ALEXANDER, Chairman of the Committee, and Treasurer of the Society.

L. A. CHAMEROVZOW, Secretary.

27, New Broad-street, E.C., Nov. 24, 1865.

Mr. CHAMEROVZOW (addressing Mr. Cardwell) stated that on the preceding evening, a special meeting of the committee had been held, when it was judged expedient to consider an appendix to that memorial, a copy of which was forwarded to Earl Russell, and which, with the permission of the right hon. gentleman (Mr. Cardwell), he would read:—

TO THE RIGHT HON. EARL RUSSELL, FIRST LORD OF THE TREASURY.

My Lord,—As a reason for making any addition to the foregoing memorial, the committee beg to state, that since it was adopted the circumstances of the case

appeared to render it desirable to seek an interview with your lordship as the head of her Majesty's Government. The most recent intelligence from Jamaica embraces the reports of the Lieutenant-Governor's officers, his own official despatches, and his speech to the Assembly. Accepting these documents as furnishing evidence most favourable to Lieut.-Governor Eyre himself, and his subordinates, the committee are not only confirmed in the opinion they have already expressed, upon the nature of the proceedings of which he has assumed the responsibility, but feel constrained to acknowledge the existence of a daily deepening impression, that the retribution has been out of all proportion to the alleged offence. The committee believe they would not be the faithful representatives of the public sentiment, in relation to these terrible events, if they did not submit that this is a question involving the national character for justice and humanity; one which it imperatively behoves her Majesty's Ministers to deal with, in a manner that shall satisfy absolutely the national demand for a full, rigid, and impartial inquiry. The committee are further of opinion that her Majesty's Government would be giving only an earnest of its intention to meet the exigencies of the case, by immediately recalling Lieutenant-Governor Eyre, in order to facilitate the searching investigation suggested; and by suspending from the exercise of their functions all the officers who have been concerned in these transactions. The committee observe that a Bill of Indemnity has been presented to the Legislature of Jamaica. They earnestly pray that, under present circumstances, it may not receive the sanction of the Crown. The committee most respectfully urge, that the public anxiously await the production of evidence, as follows:—1st. In the case of alleged contempt of court by the man Geoghan, on the 7th of October last, which led to his flight into the Court-house square at Morant Bay, his attempted capture by the police, and his rescue by certain parties outside. 2nd. In the case of trespass, *Anderson versus Dick*, tried on the following Monday, the 9th, and as to the circumstances under which the defendant appealed against the decision of the court. 3rd. In the matter of the Crown against Paul Bogle and others, for the rescue, as alleged, of the man Geoghan. 4th. The evidence establishing the truth of the assertion by Lieutenant-Governor Eyre, that there existed a wide-spread conspiracy of the blacks, to rise against the white and coloured population, to overthrow the Government, and to take the lives and the property of the whites. 5th. The evidence upon which Lieut.-Governor Eyre alleges that the riot at Morant Bay was a premature outbreak of the conspiracy aforesaid. 6th. The names of the parties implicated, and of the witnesses testifying against them. 7th. The evidence upon which Lieutenant-Governor Eyre asserts, in his speech to the Legislature, that there is now a wide-spread and deeply-rooted spirit of disaffection, and a daring and determined intention to make Jamaica a second Hayti. 8th. A list of the persons who have been executed or flogged, by sentence of court-martial, and the evidence upon which each was convicted. 9th. A list of the total number of persons flogged without any trial. 10th. The constitution of the several court-martials, and a statement of the time occupied in the investigation of each case. 11th. A statement setting forth the number of dwelling-houses burnt, or otherwise destroyed by the military, the militia, and the Maroons. 12th. A copy of the instructions, if any, given to the Maroons, and a statement of the length of time they were let loose upon the people. 13th. A list of the total number of white persons killed or injured by the alleged "rebels." 14th. The evidence upon which Lieutenant-Governor Eyre ordered the arrest of the late G. W. Gordon, and his deportation from Kingston into a reclaimed district. 15th. The evidence which was taken at his trial, and the circumstances under which he was put to death. The committee most respectfully submit that the production of evidence upon all these points is indispensable to meet the requirements of justice, and they sincerely trust that her Majesty's Government will forthwith take the necessary steps to procure it.

On behalf of the Committee,
S. GURNEY, President.
G. W. ALEXANDER, Treasurer of the
Society and Chairman of Committee.
L. A. CHAMEROVZOW, Secretary.

27, New Broad-street, E.C., December 8, 1865.

Mr. ALEXANDER expressed his conviction of the truth of the statements set forth in the document which had been read, and to which he had affixed his signature. (Hear, hear.) He had visited, about fifteen years ago, the island of Jamaica for the purpose of seeing personally the results of emancipation, and his experience of the state of things which then existed in that island certainly went to confirm all he had since heard and seen stated by the missionaries, with regard to the general condition of the people and the misgovernment of the island. (Cheers.) He thought it exceedingly unbecoming in the governor of a colony to use the terms that had been used by Governor Eyre with regard to certain religious bodies in this country, and to the philanthropists whose efforts had resulted in obtaining the abolition of slavery. (Hear, hear.)

The Rev. W. ARTHUR delivered a long and eloquent address, and concluded by expressing a hope that the Government would be prepared to do prompt justice in this matter. (Hear, hear.)

Mr. Alderman MANTON, of Birmingham, remarked that public opinion in that large town was very much excited. They felt that justice to the coloured man, the honour of the English Cabinet, as well as that of the nation, called for a thoroughly searching investigation. (Hear, hear.) He asked whether Mr. Cardwell would feel himself at liberty to say what the Government had done, and especially whether the Flogging Bill passed by the legislature of Jamaica last session had received the sanction of the Crown.

Mr. T. HUGHES, M.P., said he was not present that day as one of the committee who had drawn up the memorial, but as one representing a great constituency close by, in which, so far as had been able to ascertain, there was but one opinion on this subject. (Hear.) He was present as an Englishman, jealous of the honour of England—(cheers)—and he did not come supposing it would be necessary for them to

press upon any English Government, much less upon a Government composed as the present Government was, the necessity of a strict, rigid, and impartial inquiry into what had happened in Jamaica; but he did feel it was their duty to urge upon the right hon. gentleman, in order that the inquiry might be a fair one, that Lieutenant-Governor Eyre should—temporarily at least—while the inquiry was going on, be brought over to this country. (Cheers.) He hoped the Government would not allow the Indemnity Act to become operative.

Sir T. F. BUXTON said he had attended that day as president of the Freedmen's Aid Society of London, to express their general sympathy with the address that had been read; and he desired to tender his own adhesion to the opinion pronounced by Mr. Hughes in favour of the recall of Governor Eyre—(cheers)—as a step no less required in the interest of those who had lately suffered so grievously than in his own. (Hear, hear.)

Mr. TORRENS, M.P., believed he expressed the sentiment of every man present, when he said in perfect good faith, that they were not there that day to urge the Government to precipitate action, or to incur the charge that had been brought against them, of asking the Government to condemn a man unheard. (Hear, hear.) Their prayer to the Government was to hear that man where he could alone be fully and fairly heard, within the realm of England. He believed that hope was not unfounded, that in due time her Majesty's Government would be prepared to institute a full and complete inquiry into the political grievances and the economic errors of Jamaica legislation—(Hear, hear)—but they must be careful not to mix up the question for to-morrow with the question of yesterday; and what they at present had to deal with was their own honour as a people. (Hear, hear.) That honour had been slighted, and their conscience as a nation had been stung as it never had been before. (Hear, hear.) He happened to be in the capital of a neighbouring country when the news from Jamaica reached there, and he owned that he winced for the first time in his life at the scoff that, under the mask of good breeding, met him everywhere. But he would put that aside. They could afford to wait for their dignity, but they must not be diverted from doing their duty. (Hear, hear.) As long as the gripe of triumphant repression was upon the throat of the colony, they would never hear the truth. (Hear, hear.) And what he asked should be done was to take off that gripe, in order that the truth might be spoken fully and fairly. (Hear, hear.) He joined in the request that Governor Eyre should be recalled, so that he might have an opportunity of clearing himself and them from the terrible and unprecedented stigma which had been cast upon their characters as Englishmen by the painful occurrences that had taken place in Jamaica. (Hear, hear.) His trial, to be a fair one, must take place in this country.

Mr. F. A. TAYLOR, M.P., desired also to express his own opinion that the honour of England and the security of the Government required the instant recall of Governor Eyre, and everyone responsibly connected with the late events in the island of Jamaica. (Hear, hear.)

The Rev. DAVID THOMAS, as chairman of the Congregational Union of England and Wales, desired to say that no words of his could adequately express the anxious and intense feeling of the Congregational churches of England and Wales on this subject, and the attitude of expectancy with which they were looking forward to the action of the Government at the present time. He would refer to a remark made by Governor Eyre, in his recent speech to the legislature, that Jamaica had long been on the verge of a volcano. He would ask whether, during the last six months, Governor Eyre had, in his despatches, acquainted the Government with that fact. (Hear, hear.)

Mr. CARDWELL said he was exceedingly sorry that indisposition had prevented Earl Russell from being present to receive the deputation. If he could have been present, he would have told them, as he (Mr. Cardwell) now told them, that no words could express the pain and anxiety which the consideration of this subject had given to him, and to every member of his Government. The request of the deputation was, that the Government should take "immediate steps for an impartial and a searching inquiry into the deplorable events which have recently occurred in Jamaica, and the causes which have occasioned them." (Hear, hear.) Her Majesty's Government had anticipated that request. (Cheers.) They had determined that there should be forthwith a full, an impartial, and an independent inquiry. (Hear, hear.) The arrangements for conducting that inquiry had already made some progress. They would be completed with as little delay as was compatible with their satisfactory completion. He hoped that his information respecting the progress that was being made in them would go to Jamaica by the very next mail. (Hear, hear.) It was the object of the Government that nothing should be left undone that was calculated to secure the most complete and perfect knowledge upon the whole subject. When the inquiry was over, the Government would not be found disposed to palliate or excuse anything that was deserving of reprobation. (Hear, hear.) In the meantime, he was sure the deputation would feel the necessity of saying nothing, and even of thinking nothing, which was incompatible with the freedom and fairness of that inquiry. (Hear, hear.) He wished to say, with regard to Governor Eyre, that that gentleman was not known personally to him. He was known to him only by his reputation, which had always been that of a man of courage and

humanity. If he might judge of the distress which the receipt of the intelligence from Jamaica inflicted upon a person in his (Mr. Cardwell's) position, what must he think of a person who found himself placed in the position in the colony in which Governor Eyre had been placed? Whatever the deputation might think, and whatever their feelings might be upon the other parts of his conduct, they must feel the deepest sympathy for any man placed in that position. They must feel that if the disturbances that took place had not been immediately brought to a close, disastrous consequences of the worst kind might have followed. ("No, no," and a cry of "Question.") They had come to ask for a fair inquiry. He trusted that the spirit of fairness would characterise the conduct of all who were present. He felt it to be his bounden duty, after listening to so many remarks respecting Governor Eyre, to say that which he had just said. (Hear, hear.) He believed that Governor Eyre himself would be the first person to welcome the opportunity of such an inquiry as was asked for. He (Mr. Cardwell) was desirous that the inquiry should be full and complete, and by the result of that inquiry his conduct for one should be guided.

Several members of the deputation: You have given us no answer on the question of recall. (Hear, hear.)

Mr. CARDWELL: I stated that the arrangements are in progress, and that they will be completed in a little time. I think, however, that those who come here in a spirit of fairness should be content with the one announcement that the arrangements are in progress, and not persist in asking from me the details of them now.

In reply to a question put by the Rev. DAVID THOMAS,

Mr. CARDWELL said he had been in correspondence with Governor Eyre upon the subject of Jamaica during the whole current year. That correspondence was already passing through the press for the purpose of being laid before Parliament at its meeting. (Hear, hear.)

Mr. CHAMEROVZOW thanked Mr. Cardwell, in the name of the deputation, for the courtesy he had shown in making arrangements for the accommodation of so large a number of gentlemen.

The deputation then withdrew.

OPINION OF AN EYE-WITNESS.

The Rev. Alfred Bourne, who has within the last fortnight arrived in this country from Jamaica, preached on Sunday at Clayland Chapel, Clapham.

The preacher referred to Jamaica, and said he could not wonder that there should be some dissatisfaction spread throughout the island of Jamaica. There had been in the country many causes of dissatisfaction. In this country there was no idea as to how the planters of Jamaica had been embittered by the unfair competition into which the English people had plunged them with the island of Cuba, and by the sympathy which had been expressed on the part of this country with the Southern States of America. The planters of Jamaica had come to think that the anti-slavery feeling of this country was a mere sham, and that the chief object was a good cheap sugar supply. This embittered the planters also in their relations with the people. The consequence was that the black people were treated with a degree of contempt which shocked him to witness. He might mention a case in point. When the news of an expected riot came to a sugar estate the manager got down his revolver, and tried his skill by firing at a certain mark, which he hit very skillfully, and whenever any of the black people would come for instructions he used to draw his attention to where the ball had struck, and say, "See where I struck it; I wish it had been a nigger's head." That was the treatment which the negroes had been in the habit of receiving some time before the late outbreak, and it had in his (the speaker's) opinion been caused in a great measure by the bitterness of the planters against the anti-slavery party in England. He did not wish to prejudge the question of the late proceedings. He did not wish to prejudge the Governor or his Government. He only wished for more information than had been up to the present divulged. At present he was perplexed respecting the matter, and should therefore not like to judge either party. He would not be surprised if the commission of inquiry which was spoken of would either pronounce Governor Eyre as the saviour of Jamaica, or condemn him to a felon's death. He would not be surprised at any turn which the present affairs of Jamaica would take. But that a terrible disaster had befallen the people there was beyond doubt. If they could keep in their mind's eye a road forty miles long with branch roads, they might realise to themselves the scene of this dreadful disaster. These roads had been traversed for three days—from Wednesday afternoon till Saturday afternoon—by a wave of riot. A comparatively few of those who commenced the riot at Morant Bay were amongst those along the long line of road. The people seemed to have been raised at each place throughout the whole district, through the instrumentality of a few leaders who had travelled through the country for that purpose. He visited the scene of riot the next morning. It was a sight to contemplate? His one conviction throughout was, that the outbreak was a thing for the police or the civil authorities to check, rather than that martial law should be brought to bear. Swift was the retribution instituted by the Governor, and cleverly was it arranged. A terrible catastrophe was the result. The actual number of killed would, he believed, never be made known. In one case a bush was fired into, and how many were then killed nobody seemed to know, and nobody ever since took the trouble to inquire. Judging from what came under his own notice, and what he knew, he would not wonder if the number killed vastly exceeded the 2,000 stated by the papers, though even that large number made it quite enough of a catastrophe. Captain Hole one day, in answer to a question, told him that when he was writing his report he put down sixty as the number killed, but in a subsequent conversation the captain

calculated that 160 was nearer the mark. Another person whom he met about the same time told him that it would never do to put down 160 killed; to tell the real state of the case would look too sanguinary. So that he had some good reason to believe that the exact number of the dead has never been told. By the latest news from Jamaica the affairs of that country had assumed a new aspect, and the temper of the Government had been shown up in rather a remarkable manner. It appeared that the Government had determined on shutting up chapels until a tax was paid for them as a means of raising some revenue. If this were to be allowed, it would be a far more serious judgment on the people of Jamaica than the loss of 2,000 or 3,000 lives. It would really be shutting up the only springs of knowledge the people had. But he did not believe the people of England would allow it. The most serious part of the question was the antagonistic feeling which existed between the white and the black portions of the people, and he confessed with sorrow that he could see no signs of improvement in this respect. Until some change was wrought about in the people, until men began to look upon sin as sin, and tried to set their faces against it, he had a very great dread of the result. He was in hopes, however, that some good change would before long be effected in the feelings of the people, and that the present chastisement would be productive of good, not only to the people of Jamaica, but to the whole of the black race.

At the close of the sermon, the Rev. BALDWIN BROWN, who during the service occupied a seat beside the preacher, made a few observations, urging Mr. Bourns to give further details on other occasions, so that the subject should be well discussed and agitated.

THE GOVERNMENT INQUIRY.

There appears to be now little doubt that Sir Henry Storks, formerly Lord High Commissioner of the Ionian Islands, is to be at the head of the Jamaica Commission. Sir Henry Storks arrived in London on Monday from Malta. It was rumoured in certain circles that Sir Henry was summoned to England not to take part in the commission, but to act as Governor of Jamaica in the event of an immediate change being decided upon by the Government. Sir Edmund Head, formerly Governor of Canada, and Mr. Lushington, of the Chancery Bar, son of Dr. Lushington, are also named as members of the commission.

PUBLIC MEETINGS, &c.

Crowded town's meetings, called on numerous signed requisitions, to demand a searching inquiry into the recent events in Jamaica, have been held during the week at Leeds, Bradford, Newcastle, Derby, Canterbury, North Shields, Wolverhampton, and Liverpool. In most of these cases the Mayor presided, and the leading Nonconformist ministers of the town were among the speakers. At the Leeds meeting the Rev. E. B. Conder said:—

The object of this meeting was not to stir up indignation. It was to ask people, as far as they could, to suspend their judgment; but he took leave to say that it must be a very delicately balanced judgment indeed that could be held altogether in suspense when, so far as he saw, all the evidence was in the one scale and not a little in the other. (Loud cheers.) It was true, let them remember, that they had heard only one side, but let them also remember what side it was they had heard. (Loud and repeated cheering.) They would never hear the other side. They had heard the few touching words George William Gordon had sent to his wife on the eve of his execution; but they would never hear his grounds of defence; they would never hear the other side from those 2,000 dumb mouths. All they had at present was Governor Eyre's own account of what had taken place, and he could not help thinking that even on that evidence he would be a peculiarly constituted man who, if he were that night put upon a jury to try Governor Eyre, would find much difficulty in returning the verdict of "Guilty of the wilful murder of George William Gordon." (Loud cheers.) They were not, however, pronouncing that verdict that night, but he thought they were justified, seeing they were in the position of a grand jury, in asking upon the evidence before them—"Commit the prisoner for trial." (Loud cheering.)

The following is a summary of the speech of the Rev. J. Aldis, at the Reading meeting:—

Referring to Dr. Underhill's letter, he said it was written in his private capacity without the knowledge of the Baptist Missionary Society, and it was difficult to imagine that Dr. Underhill, with the facts he had possession of, could have written a letter so simple, so kind, so conciliatory. (Hear, hear.) That letter was sent, not to Jamaica, but to Mr. Cardwell, the Secretary of State for the Colonies, and Mr. Cardwell ought to be a judge of wicked and seditious letters—(Hear, hear)—but he sent it himself to Governor Eyre. The latter ought to have known whether it was calculated to do mischief, but he circulated copies of it among the authorities of the place, and asked them to consider its contents, and furnish information. At his bidding the meetings were convened, and through his instrumentality the paper agitated what was done, and Governor Eyre did it all from beginning to end. ("Hear," and cheers.) But Governor Eyre turned round on poor Dr. Underhill, and laid at his door the very thing which ought to have been laid at his own. (Hear, hear.) He then showed that the Baptist missionaries had no control over the Baptists, who had had charges brought against them in Jamaica, and the Times had called this a mere subterfuge, but those who were false would always suspect others as being false. They spoke, however, to honest and truth-loving men. (Cheers.) They were told by me to suspend their judgment and wait. Wait! What for? Wait till every friend of the blacks was slaughtered, and no evidence could be given for them. They were asked to wait when 400 had been slaughtered, and they did wait until the number of the massacred amounted to more than 3,000. ("Hear," and cheers.) Mr. Aldis then quoted from the communications of Governor Eyre for the purpose of showing that they were full of contradictions, and that he either contradicted himself some

known fact or the statements of his officers. (Hear, hear.) He next traced the outbreak from its beginning, and said there never was a rebellion contemplated or realised. There was not the shadow or shade of a rebellion till the black people who were coming to the court-house to answer their summonses were mown down by the rifles of the volunteers. Until then there was not a riot comparable to that which concluded the day of the last Conservative triumph in Berkshire. (Cheers.) There was no riot till the soldiers had been riotous. (Hear, hear.) He contended that the people suffered under wrongs, but they were not guilty of the charges made against them. He read accounts of the brutal conduct of Governor Eyre's officers, which elicited cries of "Horrible!" and other expressions of disapprobation. He thanked God that those officers were not Baptists. (Cheers.) He disclaimed them.

A VOICE: How do you know what religion they are? Mr. ALDIS: He knew they were not Baptists, and that was all he said. (Loud cheers.) He proceeded to defend the character of Gordon, and said that every circumstance showed there was the utmost eagerness to destroy that man. (Hear, hear.) His whole life (depicted by Mr. Aldis) showed he could not be a rebel. There were two scenes in contrast, and he would tell them what he saw, with all the distinctness of moral vision. He saw a man in something like a palace, and another strangled and rotting in his grave; he saw one who lived for others and had got his reward—a halter from man—and another, who should have his reward; he saw an innocent man found guilty and murdered, and another, who was guilty, honoured, flattered, and applauded; he saw one who was hung, but did not deserve to be, and another who was not hung, but deserved to be. (Loud cries of "Hear, hear," and great cheering.) He hoped God would sustain the widow of the poor murdered man. In concluding his eloquent lecture, Mr. Aldis said that no steps the Government might take could wipe out this bloody stain. That must be left to Him who judges righteously, and who cannot make mistakes. But they had the national honour to vindicate in the eyes of Europe and the world. They had, too, a reverence for law to vindicate. They had the principles of social existence to vindicate. They must tell the Government this matter must be inquired into, not one-sided, but with all the evidence that could be brought, that persons should be taught not to ride over the poor because they were poor, but that the law threw its protection over all. (Loud cheers.)

At the Liverpool meeting, Canon McNeill delivered a lengthened speech in favour of inquiry. An amendment was moved by Mr. Shand, who said he believed the negroes used their liberty in the shape of licentiousness, but it was found the amendment was so nearly like the resolution that it was withdrawn.

GOVERNOR EYRE.

Mr. Price, Senior Member of the Jamaica Legislative Council (now in England), writes again to the *Post*, expressing opinions strongly adverse to the administration of Governor Eyre, under whose control (as representative of the Crown) the finances of the colony are placed:—

The discussions which have existed during the last three years between Mr. Eyre and the Assembly were not (he says) caused by his desire to prevent jobbery or corruption on their part, but by theirs to prevent and expose what they thought to be both on his part. Mr. Eyre and Mr. Gordon complained of the Assembly for two very different reasons: Mr. Eyre because in five different sessions they sought to bring him to account for an act he had knowingly permitted at an independent Board, by a public officer in the island, of ruinous consequences to the colony; Mr. Gordon because, worn out by the Governor and the Colonial Office, the Assembly had not the firmness to pursue their opposition to the end.

The "act" referred to appears to have been a tramway job, for which he had passed unexamined estimates. According to a correspondent of the *Daily News*, Mr. Eyre only consented to allow the official who had palmed this job upon him to be tried by the Privy Council on a threat of being exposed before the Colonial Secretary. The same writer (a very late member of the Privy Council of Jamaica) adds:—

His Excellency, as I can vouch on oath, was aware of their fictitious nature during twelve months before he brought this public officer to trial, and then most reluctantly. I know, too, that Mr. Eyre obliged the Secretary of the Privy Council, whose wife died that day, to pass the whole of that night (the only one) in copying the voluminous minutes of the Privy Council that they might go to the Colonial Office by the packet about to leave the next day, with his own skilful explanations.

(From the *Solicitors' Journal*.)

The news from Jamaica states a continuance of the executions, by martial law, of peaceable subjects. The last accounts are that Dr. Bruce, a Scotchman and coroner of the parish of Vere, as well as an Italian, and one Morgan, the confidential clerk of the Attorney-General, have been sent to Morant Bay to be tried by the court-martial there. To these has to be added a Mr. Nathan, a lawyer and member of Assembly; and finally it is reported that a vessel of war has been sent round to Montego Bay, where everything was quiet, and the proprietor of the newspaper called the *County Union*—not a negro, but a Jew—has been seized for an article written on the riots and brought up to Morant Bay and placed in the custody of the Provost-Marshal. What his fate has been his friends are unable to say. But it is reported that the proprietor, editor, and reporters of the *Watchman* newspaper have been executed, although they, like Mr. G. W. Gordon, were inhabitants of Kingston, on a charge of "personal, scurrilous, vindictive, and disloyal writings of a licentious and unscrupulous press." If this, or a tithe of it, be true, the like has not taken place in this century before—out of Russia. We do not go into the question whether the newspaper was or was not seditious;

we are content to suppose that it threw the *Irish People* completely into the shade: we only ask, how would Lord Wodehouse fare at the hands of an English public were he to have the *employés* of that treasonable print executed wholesale? We observe, however, that it is not alleged that the *Watchman* was "treasonable," but only "personal" and "licentious." Does Governor Eyre suppose that personal abuse, however scurrilous, of a British Governor is a capital crime? The more we hear of this gentleman's proceedings, the more we chafe at the delay which must ensue before the whole matter can be thoroughly and impartially sifted, and the less inclined we are to take that lenient view of the course to be pursued which we at first advocated, and have not yet quite made up our minds to abandon.

THE PEACE SOCIETY ON JAMAICA.

The following memorial has been sent to Earl Russell, from the Committee of the Peace Society:—

TO THE RIGHT HON. EARL RUSSELL, FIRST LORD OF THE TREASURY, AND THE OTHER MEMBERS OF HER MAJESTY'S GOVERNMENT.

My Lord,—We ask permission, as the committee of the Peace Society, to express to your lordship, and to the Government of which your lordship is the head, the feelings of deep sorrow and shame with which we have read the recent tidings which have reached this country from Jamaica.

We deplore and deprecate, in the strongest manner, the acts of violence and outrage committed by the coloured people at Morant Bay and elsewhere, even though, no doubt, the outbreak was immediately provoked by the volunteer force firing into the crowd who were assembled in the Court-house-square to vindicate certain of their rights which they believe to be imperilled.

But it appears to us, my lord, that the authorities of Jamaica, in the means they have taken to suppress and punish the riot so occasioned, have gone beyond all bounds of justice or necessity. The Lieutenant-Governor acknowledges that there was no "organisation" among the people; that "the troops who have passed through all the disturbed district have nowhere met any resistance"; that "not a single casualty has befallen any of our soldiers and sailors, who are all in good health." And yet, in the face of these admissions, he and those acting with him, seem to have given unlimited permission and encouragement to soldiers and sailors, and volunteers and Maroons, to seize, and flog, and shoot, and hang at their own discretion any coloured persons who might fall into their hands, men, women, and children. This is done sometimes after the mockery of a trial by court-martial, one of which consisted of two sub-lieutenants and an ensign, but often without the semblance of a trial of any kind, the people being shot, as one of the officers engaged in the work describes it, "merely for running away" from those who were hunting them down like wild beasts.

It is admitted by those concerned in this terrible slaughter that numbers of persons have been tortured and killed of whose participation in the riot there was no pretence of proof. In justification of these acts it is alleged that a wide-spread conspiracy existed among the negro population to murder all the white and coloured people, and to establish a republic in the island. But up to this time no evidence whatever has been brought before the public in support of this allegation; and it is rendered utterly improbable by the conduct of the blacks themselves, those actually engaged in the riot having spared several white lives, even in the first outbreak of passion, while others afterwards protected and succoured with the noblest devotion many of their white neighbours, who were supposed to be in danger from the fury of their more exasperated brethren. And surely, my lord, it is something new in the administration of British justice to deliver whole districts of country over to military execution, not for anything the neighbours had done, but for something which it was suspected some of them intended to do three months afterwards.

But above all, my lord, it appears to us that the way in which Mr. G. W. Gordon, a member of the legislature, and heretofore well known as a gentleman of property, intelligence, and large benevolence, was apprehended and executed, admits of no justification whatever, except on principles which would bring into jeopardy the liberty and life of all her Majesty's subjects, in every part of the world, and utterly undermine some of the most solemn guarantees of the Constitution.

We earnestly hope that peremptory orders have been despatched from the Colonial Office long before this to put a stop to the wholesale and indiscriminate slaughter in Jamaica, which is filling the whole civilised world with indignation and horror.

And, finally, my lord, we beg respectfully and most urgently to press upon your lordship and the Government the duty of instituting an immediate and searching inquiry into the whole of this deplorable business, and if it shall appear that there has been a reckless effusion of innocent blood, that those who have been guilty of this crime shall be brought to justice.

JOSEPH PEASE, President.
SAMUEL GURNEY, Treasurer.
HENRY RICHARD, Secretary.

A BRITISH HERO IN JAMAICA.—The following extract from a letter, received yesterday (Monday) from a medical officer in charge of the troops, will be read with painful interest by our readers:—"Plantain Garden River, October 23, 1865.—Dear Father,—All the niggers in Surry have mutinied, and I am in charge of the 6th Regiment since last Wednesday week. Our flying column has killed 260, I killed eleven with my sword and revolver; first day I buried twenty-two murdered Englishmen, including Baron Von Kettleholdt, over whom I read the burial service myself. The young Baron Alfred and Baroness, Lieut. Jones, R.A., and myself, escorted down to H.M.S. Wolverine, under a strong escort of artillery, and killed four rebels on the road. In the afternoon I took six men and a corporal to rescue the baroness's jewels, and found everything in the house smashed and 200 rebels there. I took the men (all mounted) into the sugar-canes, opened fire; when they saw the

white soldiers they fled, but everything of the baroness's was smashed. . . . We have had a severe time of it, and not half over, wet through since we started, and no change, and very strange no sick. I am appointed acting-surgeon-major, being the only medical officer with the troops. . . . We are just off to attack the rebels at poor Hire's, who was murdered near here. This is written on the top of a tub, the first time I have been able to get paper and pen. . . . I have just come off a court-martial (Adcock 6th, Oullum 1st, West, and myself), and have sentenced fourteen men 100 lashes each, including a black minister, and twenty-eight to be shot at once. . . . It is awful. We have burnt about 2,000 houses. Off we go. Love to all.—HARRY. To Henry Morris, Esq., surgeon, Gosberton.—*Lincolnshire Free Press.*

THE BAPTISTS AT MORANT BAY.—The following statement appears in the *Missionary Herald*, the organ of the Baptist Missionary Society:—"Morant Bay is a small town on the sea-coast, about forty miles eastward of Kingston. The Baptist Missionary Society has never had either a church or congregation in this locality, the nearest station being at Yallahs, about midway between Kingston and Morant Bay. The pastor of Yallahs is Mr. E. Palmer, who resides in Kingston, where he is the pastor of the church in Hanover-street. But at Morant Bay and its neighbourhood there are no Baptists in connection with the missionaries or the society. There have existed, however, in this place, for some years, a number of persons who are known as native Baptists, and it is to these parties, with one exception, that the statements of Governor Eyre and others refer. They originated in the labours of Mr. George Lisle, an American negro, thirty years before the Baptist missionaries appeared in the island. They have never associated with the ministers and churches of the society, their superstitious practices and fanatical proceedings keeping them entirely apart. It is from among these persons that the so-called Baptists have been arrested and executed. The only exception referred to above is Mr. E. Palmer, who was educated in the early years of the existence of the Calabar Institution. He has been arrested in Kingston, and at our last advice was held prisoner on board a man-of-war awaiting his trial. So far as our information goes, he is charged with having been connected with a society called the Friends of Africa, but which he appears to have left some time ago, on finding that the association was likely to be used for mischievous purposes. With this exception, we are not aware that any one immediately connected with our missionaries has taken part in the riot, or suffered the penalties inflicted on the rioters. Of Mr. Gordon we may briefly say, that, although he appears to have been baptized some years ago, he was never a member of any of our churches, and only lately declared in a court of law that he was a member of the Church of England." On the same authority it is stated:—"We are grieved to find that letters passing between the missionaries and the Mission-house have been opened by Governor Eyre, with a purpose easily understood. We must not, therefore, at present publish the names of the brethren who may favour us with their communications."

Court, Official, and Personal News.

Prince Christian of Augustenburg is indisposed at Windsor. Respecting the coming marriage the *Morning Post* says:—

The preparations for the bridal *trousseau* of her Royal Highness Princess Helena have been commenced, and several of the Court tradespeople have received instructions to prepare the numerous articles which will be required. Prince Christian of Schleswig-Holstein, the intended husband of the Princess Helena, has, since his arrival at Windsor Castle, occasionally accompanied the Queen and Princesses on their excursions round the Castle. His Serene Highness is residing in a suite of apartments within King Edward the Third's Tower. No date has yet been announced for the marriage of the Prince and Princess. Frogmore Lodge has been pointed to as not unlikely to become the home of their Royal Highnesses, especially as a number of improvements have been recently carried out at that very pleasant Royal retreat.

According to the *John Bull*, the mother of Prince Christian of Augustenburg was, previous to her marriage, Countess of Daneskiold-Samvøe. He is styled Prince of Schleswig-Holstein, as being a member of the reigning house of the Elbe Duchies, the elder branch of which expired with the late King of Denmark. This appellation is quite irrespective of the claim advanced by Prince Christian's elder brother to the actual sovereignty of the Duchies by virtue of his descent.

The *Times* announces that at the opening of Parliament the Queen will occupy a "dress carriage," instead of the old, unwieldy State coach, and will have the robes of State placed upon the throne, instead of wearing them. Her Majesty will, moreover, entrust the reading of the speech to Earl Clarendon, not reading it herself, as has been the custom hitherto when she has opened Parliament in person.

The *Court Circular* thus refers to the death of King Leopold:—

Her Majesty received this afternoon with profound sorrow the announcement of the loss which has fallen on her and the Royal family by the death of the King of the Belgians, her Majesty's last surviving uncle, and the last of his generation of the House of Saxe-Coburg. The loss, though not unexpected, is not less felt by the Queen, who in the King of the Belgians has lost a most affectionate relation and a most sagacious adviser—a friend and counsellor of the Prince Consort, to whom he was warmly attached, and whom from early child-

hood the Queen has looked upon in the light of a father, whose interest in her welfare was unceasing, and whose kindness the Queen will never forget.

The Prince and Princess of Wales paid a visit last week to Lord Suffolk at Gunton Hall.

We learn that in consequence of a slight cold Earl Russell was unable to attend at the meeting of the Cabinet Council on Wednesday. His lordship for the same reason did not receive the deputation of the Baptist denomination relative to the late affairs in Jamaica. The Right Hon. W. Cardwell accordingly received the deputation, whom he assured that every inquiry would be instituted by Government in order to arrive at the true facts of the case.

Lord Brougham has been staying at his residence in Grafton-street, and has left for Cannes to pass the winter.

We are sorry to hear that Sir Charles Eastlake—who remains at Pisa—is in a very low state. Hardly any hope is entertained of his recovery.—*Athenæum.*

The Bishop of Exeter's health has much improved. Queen Emma of the Sandwich Islands has arrived in Lyons, on her way to the South of France.

The *Doncaster Gazette* says that Sir Charles Wood still continues far from well at his residence at Hickleton Hall. The *Gazette* adds, "The accident to the Right Hon. Baronet was more severe than any of his friends believed."

Sir Henry Storks is now on his way to England, having been summoned by telegraph. At Malta it was supposed that his presence is required with reference to the affairs of Greece. It is, however, supposed here that he is likely to be sent out to Jamaica.

Friday night's *Gazette* contains the announcement that Mr. Farnall, poor-law inspector, and Mr. Rawlinson, C.E., have been made Companions of the Bath for their services during the distress in Lancashire.

Miscellaneous News.

MIDDLE-CLASS LOCAL EXAMINATIONS.—These examinations commenced on Monday, and will be continued throughout the week. There is a large increase of candidates throughout the country. The London district prizes in connection with the Oxford Middle-class Examinations were distributed by Dean Stanley, at Willis's Rooms, on Saturday. There were 162 candidates. In addressing them, the Dean gave some curious particulars of the history of Oxford University.

THE NEW FIRE BRIGADE FOR LONDON.—On the 1st of next month, this new force for the better protection of London and its 900,000,000 of property, under the management of the Board of Works, comes into operation, although it will probably not be completed in its establishment for some time after, owing to the delay each measure in the bill has met with in discussion at the Board of Works. There are nearly 500 parish engines in the metropolis, but not more than twenty are considered to be efficient enough to be accepted in the new force.

THE ANNUAL CHRISTMAS SHOW of cattle, sheep, &c., of the Smithfield Cattle Club is now being held in the Agricultural Hall, Islington. The business commenced on Monday, when the judges awarded the prizes. The appearance and quality of the animals have evoked general approbation, though neither are up to the mark of some previous years. Of course this is owing to the necessity for taking special precautions against the rinderpest, many animals which would otherwise certainly have been entered and shown having been excluded. The arrangements are reported to be excellent, and the throng of people to see the show is as great as in former years.

UNIVERSITY COLLEGE, LONDON.—The council, at their session on Saturday last, appointed Mr. Henry Morley Professor of English Language and Literature in the College, in place of Professor Masson. The candidates were fifteen, all well qualified, and several of them gentlemen of eminent distinction in our current literature. Dr. William B. Hodgson, out of regard for the late professor and for the college, has kindly conducted the studies of the English classes since the departure for Edinburgh of Mr. Masson. The Joseph Hume Scholarship in Political Economy (20l. per annum for three years) was awarded to Mr. Edward Henry Busk. The examiners were Dr. Hodgson, for the council, and Professor Waley. They reported that, although Mr. Busk was most deserving of the scholarship, the positive proficiency of the other candidate, Mr. Robert Hunter, would have been worthy of the scholarship. A certificate of high commendation was awarded to him.

ESSEX CONSERVATIVE DEMONSTRATION.—The Maldon Conservative Club celebrated its anniversary on Tuesday evening, under the presidency of Mr. J. Oxley Parker, who was supported by six members of the House of Commons, viz.:—Mr. G. M. W. Peacocke, M.P.; Mr. R. A. Earle, M.P.; Mr. C. Du Cane, M.P.; Mr. H. J. Selwin, M.P.; Lord E. Cecil, M.P.; and Captain Jervis, M.P. In the course of the proceedings, Mr. Peacocke expressed fears that the proposed Reform Bill would not be of a very moderate character. Mr. Earle thought Mr. Bright's reserve at Blackburn indicated that he had in view objects which he dared not even mention to the present constituencies. Mr. Du Cane also attacked Mr. Bright, and dwelt on the difficulties which Government must face, but promised, from the Conservatives, a fair trial. Lord E. Cecil defended Governor Eyre from the strictures of Mr. Bright, &c., and made loud complaints that there had not been an autumnal session on account of the cattle plague, Captain Jervis an-

tiipated an early dissolution. Several other topics were discussed by these and other speakers.

REFORM MEETING AT HALIFAX.—A largely-attended meeting of the inhabitants of Halifax, called by a requisition numerously signed, was held on Monday night for the purpose of giving expression to the general opinion in favour of a further extension of the franchise, and of pressing upon the Government the desirableness of introducing a reform measure in the ensuing session of Parliament. The meeting was attended and addressed by the borough members, Messrs. Stansfeld and Akroyd, and by Sir F. Crossley, one of the representatives of the Northern Division of the West Riding. These gentlemen, as did also the other speakers, expressed their conviction that the Ministry of Earl Russell was bound to, and would, without doubt, introduce such a bill as would, if passed, secure for the working classes that share in the Government of the country which their improvement in social condition since the passing of the Reform Bill of 1832 justly entitled them. Mr. Stansfeld's opinion was that any attempt on the part of the Government to refer the question of reform to a commission would prove either their insincerity or their incompetence. A memorial was adopted to Earl Russell urging upon him and his Government the fact that the present was an opportune occasion for the introduction of a bill.

Gleanings.

A wedding took place in the Temple Church, London, lately, being the first for over a century.

The Mormons are holding a conference in Bristol just now. Brigham Young, jun., is one of the principal attractions.

The little books published in France by the Society of St. Vincent of Paul represent the cholera as a judgment of God on those who do not believe in the devil.

The Channel fleet is ordered to winter in Ireland. It is said that the officers of the fleet will not be allowed the usual leave.

All the cabs of Paris are now provided with a new instrument, showing the distance travelled by the cab in the course of the day and the time occupied in the journey.

Dr. Lee is to be impugned at the next meeting of the Presbytery of Edinburgh for his use of a service-book in the worship at Old Greyfriars.

A parrot recently escaped from a house at Clifton, Bristol, and, being pursued, took refuge in a neighbouring tree. In a short time a crowd had assembled, whereupon Polly said, "Let us pray."

The *Times* says, that in consequence of frauds in sending out Manchester goods to India, there is a tendency among the people to return to their own native fabrics, to the great and permanent injury of English trade.

The compensation to be paid to the Duke of Northumberland for his house and grounds at Charing-cross will, it is said, probably be fixed at 150,000l. The amount to be paid to the Duke of Cambridge for Gloucester House, the demolition of which is involved by the proposed widening of Park-lane, is estimated at 65,000l.

THE MAJOR'S DISCOVERY.—In some regiments there is occasionally an understanding against "shoving off a screw" as it is jocularly called—in others I have known a free trade in such rogueries encouraged. I remember poor old A., of the Queen's Bays, on a memorable election riot in Dublin, when the mob lighted large fires across College Green to arrest the advance of cavalry. A. alone dashed through the blaze in full swing of his gallop, while the whole leading file turned and bolted. "Splendidly done!" cried the Major. "What will you take for that horse? I never saw a horse face fire like him." "A hundred and fifty, Major," was the answer. "It took five years before I brought him to that." The bargain was made, and the secret of the five years' training only discovered in the morning—the horse was stone blind! —*Blackwood's Magazine* for December.

BANK OF ENGLAND.

(From Friday's *Gazette*.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending Wednesday, Dec. 6.

ISSUE DEPARTMENT.

Notes issued ..	£28,335,370	Government Debt	£11,015,100
		Other Securities ..	£,634,000
		Gold Coin & Bullion	13,683,370
	£28,335,370		£28,335,370

BANKING DEPARTMENT.

Proprietors' Capital	£14,555,000	Government Securities	£29,841,100
Reserve	8,192,852	Other Securities ..	19,377,797
Public Deposits	6,019,643	Notes	7,580,089
Other Deposits	12,647,000	Gold & Silver Coin	781,847
Seven Day and other Bills	471,129		
	£37,483,321		£37,483,321

Dec. 7, 1865.

W. MILLER, Chief Cashier.

HOLLOWAY'S PILLS AND OINTMENT.—A frequent cause of gout and rheumatism is the inflammatory state of the blood, attended with bad digestion or general debility. A few doses of these pills taken in time are an effectual preventative against gout and rheumatism, but anyone who has an attack of either should use Holloway's ointment also, the powerful properties of which, combined with the effect of the pills, must infallibly effect a cure. These pills act directly on the blood, which they purify and improve. They also regulate the secretions and give tone to the stomach, and thus the whole system is invigorated and put into a condition which enables it to stop the approach of the disease or throw it off.

Literature.

THE LATE MRS. MULLENS' STORY OF
CHRISTIANITY IN BENGAL.*

"Faith and Victory,"—such is the title-page of one of the most beautiful missionary stories we ever read. A melancholy interest attaches to its composition, for while this was yet incomplete, its author was "suddenly, in the prime of life, and in the midst of usefulness, called to the better country for which she always longed." Her death was a great shock, not only to him whose loss is irreparable, but also to the entire Christian community with whom she resided. Mrs. Mullens was the daughter of a missionary, as well as afterwards the wife of a missionary in Calcutta. Lacroix, her father's name, is a name that will long be fragrant and stimulative of good works in India. Her early training and associations, her mental powers, her character, and her devotion to missionary toil, combined to qualify her in an eminent degree for the production of such a story as this. It is to be translated into Bengalee; nor do we doubt that whatever its interest in England it will render its greatest service in India as a "work most fitted to commend Christian truth to the educated young men of Bengal, and to the members of their families." Thinking of what it might achieve in our English homes, Mrs. Mullens had written—"Eastern tales and Indian romances have adorned our drawing-room albums for the last half-century, describing incidents which never could have happened. But now that the more thinking portion of the English community are desirous of learning the real position of social life in the East, should her little work at all contribute the desired information, the author will be highly gratified." It would be satisfactory to us to know that this little book had displaced, during the coming Christmas, many such drawing-room volumes, for it possesses a beauty and fascination that rival them, and at the same time brings the heart under the most precious and elevating influences. The author had unusual opportunities of direct intercourse with native families; she has carefully sifted the information derived there, and, not content with this, has submitted her pages to the examination of two native gentlemen. "The Christian scenes of the book are drawn from life." As far as to the seventh chapter the book is all from the pen of Mrs. Mullens. Her last public act was to commence that chapter; she had prepared outlines of it and the remaining three, but these had to be perfected for publication by two ladies in her family. She "inscribes this English edition to Christians, earnestly begging them to join with her in the prayer that, though humble, it may receive the Divine blessing; may extend the interest felt in the evangelisation of India, and may especially promote the lasting welfare of the despised, the ignorant, but still the meek, the gentle, the loving Hindu woman."

We wish our space would allow us to give an adequate delineation of this story. The intelligence and pathos of its narration make every page a delight. When we had once taken it up, we laid it aside only for duties that might not be postponed, and eagerly returned to finish it. We are struck with the great variety of its delineations of Indian life and Hindu superstition. Interwoven as these are with personal and family incident, we are made to feel their force and trace their subtle operation, in a way which no bare description could ensure. And they present themselves in their darkness and misery as the most melancholy and certain proofs that no other than the Christian faith can deliver and bless India.

In *date* the opening chapter takes us back some forty years, when the Duke of Wellington, then Marquis of Wellesley, was Governor-General of India, and had just enacted a law against infanticide. In *place* this chapter introduces us to Saugor Island, or Islands, which have from time immemorial been celebrated for Hindoo pilgrimages, being situated at the junction of the Bhagarutti, the most sacred branch of the Ganges, with the ocean. To bathe there is accounted an act of great sanctity. A most interesting sketch is given of the traditional origin of this superstition. And in *scene* the chapter describes to us one of the vast *melas* or religious fairs, held there for three days each January. All the intrinsic features and all the concomitants of such a festival are portrayed. The missionary is there, endeavouring to use the occasion for his lofty purpose, but turns aside, after fruitless effort

and scornful rejection, to grieve and pray. In this very act, however, he is struck with the scene of a mother, with a child of eight or ten years, and a babe in her arms. She is presenting in the temple the offerings preparatory to the horrid rite of infanticide, when the missionary resolves to arrest this barbarity. He seeks soldiers, and finds them soon enough; for the mother's conflict between religion and affection had occasioned delay. The babe is rescued, the earnest of the salvation of myriads of infants from that day to this, and the mother is among the first Hindoo women who bless the English Government that offerings can be presented to the cruel Gunga in lieu of their little ones. A copy of the New Testament in Bengalee is given to the accompanying boy, and the exulting mother promises this at least, that it shall never be destroyed. She takes that book ultimately into her own custody and fulfils the promise. Forty years and more pass on. The husband is dead, but the mother still lives, and the lad who accompanied her to Saugor is now the head of a large Hindoo family. He has four sons and a daughter. Two sons are married, the elder of the other two becomes the hero of the sequel. Intellectual, inquisitive, solicitous about religious truth, thoroughly sceptical as to the most rigid and ancient forms of Hindooism, and vainly striving to content himself with the vague and imperfect speculations of modern Brahminism, he at once fixes our interest. And the history onwards details the incidents of his inquiry, his deepening convictions of Christian truth, his conversion, his baptism, his life as a Christian convert. But his inner life is delineated along with his outward history, and this is marked by many vicissitudes. He marries after the manner of the Hindoos; he is a member of a large household, whose head and several of whose other members are intensely devoted to the faith of their fathers. His conversion excites all the passions of grief, consternation, and anger, and is the occasion of innumerable superstitious rites to avert the curse of the gods. He has to tear himself away from home: arts and violence are used; he is forcibly rescued, and for a while confined at home with the hope that he may even yet be recovered; and this hope fading, attempts are made to poison him, but the grandmother foils these. The Bible he had procured from a friend is taken away and burnt in indignation by his father, and he delightedly receives the Saugor New Testament from his grandmother, and studies it in the most careful secrecy. He is devotedly fond of his wife, and she of him, and ultimately she joins him with a widowed sister-in-law.

Now our readers can easily imagine the opportunity a history like this affords for the graphic description of the Hindu faith and worship, of the Hindu Zenana, and the contrast of woman's place in Indian and in English society; of the successive steps of thought and inquiry; of the terrible conflicts of doubt; of the heartrending separations from home and kindred; of the agonising entreaties and the fierce hatred of those who still cling to their Shastars and their priests, incident to conversion in such a land. It is but little to say that we have never seen these delineated as they are by Mrs. Mullens. The perusal of her pages will give a significance to missionary statements and appeals which few now are conscious of, and cannot fail to deepen and direct our sympathy with all who on the vast continent of India are labouring to take the Gospel to every home and heart.

We had thought to adduce several passages for the gratification of our readers; but the style of the book hardly admits of this. To convey an adequate impression would require that we extract whole pages, and this is impracticable. Nor is it necessary. We urge all to read it for themselves without delay.

An appropriate monument is this little book of departed worth. Self-erected, indeed, but with all the humility and self-forgetfulness which we believe characterised her life. "Being dead, she yet speaketh." She hath joined her father, who spent himself in the same service; she hath left her husband a memory of mighty inspiration; and she hath spoken words to us all which must purify and quicken.

Our second notice of the late Mr. Robertson's *Life and Letters* is unavoidably deferred till next week.

BRIEF NOTICES.

Jesus Tempted in the Wilderness. The Combat, the Weapons, and the Victory. By ADOLPHUS MONOD. (London: James Nisbet and Co.) These three lectures were preached in Paris, but previously they had been addressed to the students for the ministry at Montauban, at the commencement of a series of discourses whose subject was Jesus Christ as our example. The lectures, as published, are in the form in which they were

addressed to his "dear friends," the students; and throughout there breathes a loving, sympathising, tender spirit, most anxious that the future ministers whom he addresses should ever be "ensamples to the flock." M. Monod, in these lectures, does not attempt to fathom the unfathomable. Though, in "The Combat," he asks, "How can we comprehend a temptation without any inward tendency to sin? How can we reconcile an inward tendency to sin with perfect holiness?" he does not attempt to answer, but is content with the plain assertion of Scripture—"He was in all points tempted like as we are, yet without sin"; and that He is thus a perfect and real pattern for us. In speaking of "The Victory," the author expresses his opinion that in their doctrine of "sinless perfection," "our Wesleyan brethren have made a confusion between the right and the fact." The one mighty weapon used by our Lord, and to be used by His followers, when tempted, is shown to be the Word of God, and M. Monod points out, as strongly confirmatory of our faith in the Scriptures, that our Lord, though He knew all the perplexing questions that might be put as to their Divine origin, and was able to repel the devil by His own native power, yet, in each instance, repelled the temptation by, "It is written." These beautiful lectures are not for students alone: the humblest Christian might think they were specially intended for him.

Gems of Thought for Every Day in the Year. From the Writings of an Eminent Divine of the Seventeenth Century. (Liverpool: Clement Evans.) A goodly collection of 365 gems! not contributed by the worthy divine for the illustration of the several days of some long-ago year, but selected from his writings and arranged so as to offer a word in season, suggestive of good thoughts for every day. All the specimens we have examined have the true sparkle and the solid worth of the jewel more to be desired than rubies. There are proverbs, words of wisdom, sage counsel, earnest warning, and sermons in these precious stones. The setting, too, is good, in cloth antique, on thick toned paper, in the old style, with ornamental head and tail chapter pieces, some of which are facsimiles of those to be found in the celebrated "Breeches" Bible of 1610.

The Love of God. By HENRY JENKINGS. With Recommendatory Remarks by HORATIUS BONAR, D.D. (London: J. Nisbet and Co.) In addition to Dr. Bonar's recommendation, Mr. Schnadhorst writes: "I have gone through the volume with intense pleasure; it abounds with noble truths elegantly expressed, and calculated to be of great and permanent service." To these recommendations we need add none of our own. The volume, which is very prettily got up, is composed of ten short discourses on the several qualities or characteristics of the love of God, written in an essay, colloquial style, and illustrated with pertinent anecdotes.

Words of Wisdom for the Sons of Toil. By GEORGE WILLIAM CONDER. (London: Elliot Stock.) Mr. Conder's forcible way of putting things is so well known among us that it seems superfluous to say that these words of wisdom are excellent words for the working-man to hear, and are uttered just in the right way. Mr. Conder does not condescend to his hearers, but frankly places himself on a level with them, and addresses them in a free and manly way that must compel their respectful attention. This little book consists of eight short addresses on such subjects as "Popular Errors about Religion," "Jesus of Nazareth," &c., &c. We wish all the sons of toil would read and ponder them.

The Great Propitiation. A Scripture Tract. By J. H. MANN. (London: James Nisbet and Co.) The author tells us that he was led to write on this subject, from having read, with much dissatisfaction, a new translation of the Psalms by a clergyman of the Established Church, in which the "hypothesis of the ancient Latin mystics, continued in modern times by Horley, Fry, and others," is adopted; and a work by a Dissenting minister, "Christ our Suffering Surety." Holding views entirely at variance with those propounded in these two books, Mr. Mann here addresses himself to an inquiry into "The Scripture Doctrine of the Human Nature of the Great Redeemer, and its connection with the Doctrine of the Atonement." So far as we can see, our author is orthodox in his views, but he is by no means orthodox in his style of writing. Indeed, we do not remember to have ever before lighted on such a curious and confusing arrangement of sentences, and novel punctuation. To this faulty style we may perhaps attribute the contradiction, within the compass of two pages, between two statements relative to the freedom of Christ's body and nature from disease and outward hurt; in the one, this freedom being attributed to his ever being "surrounded by angelic powers"; and, in the other, to his "own innate purity and holiness." "Tract," too, is scarcely the right word to designate this book, by this word being generally understood, in religious literature, a certain, well-known little work intended for circulation among the poor. "Tractate" would have been a better word.

The Sunday Scholars' Annual. First Series. (Elliot Stock.) This volume contains stories and ballads, which have appeared in separate numbers, and now form a book which most certainly fulfils the editor's desire, that it should be "such as teachers will be glad to meet with, and scholars to read." We think it not only one of the best written and most healthy collections of stories for Sunday-schools that we know, but also, that it is

**Faith and Victory: a Story of the Progress of Christianity in Bengal.* By the late Mrs. MULLENS, of the London Mission in Calcutta. London: James Nisbet and Co. 1865.

greatly in advance of the style and spirit which have too long, with dreary sameness, marked books of its class, as well as the tract literature that lies next this class. It is our own experience, and not a hearsay opinion, that Sunday-scholars, in proportion to their progress in knowledge and in religious feeling, come to look with doubt and suspicion, almost with decided aversion, on books professing to be prepared specially for themselves. Is it not a nausea owing to the frequent doses administered to them, of a stringent theology diluted with goody-goody sentiment? It is something that here is a book—and we are glad to add that lately there have been others—that will engage the hearts and quicken the young thoughts of all its child-readers.

The Lives and Lessons of the Patriarchs, unfolded and Illustrated. By Rev. JOHN CUMMING, D.D., &c. (J. F. Shaw and Co.) This volume resembles altogether in getting up, the recent work of the author on the "Life and Lessons of our Lord," having toned paper, good type, twelve coloured plates by Leighton Brothers (amongst the best, if not the best, of our present workers in press-colour), and over fifty woodcuts after drawings by Anelay, Zwecker, Wimperis, and others of the well-known book-illustrators of the day. It is thus highly attractive to the eye, especially to the eye of youth. The narration and practical use of the story of patriarchal life is continued to the times of Solomon, whose history, as also David's, is taken up at very considerable length. Of course the manner of the book can be anticipated, and we are bound to add that it is in Dr. Cumming's best manner; and from his previous works, especially that to which we have above referred, may be inferred quite safely the kind of exposition and of lesson in which the book abounds.

Charity Helstone. A Tale. By Mrs. CARRY BROOK. (Seeleys.) Mrs. Brook, whose writings we presume circulate mainly in Evangelical Church families, has written a new story for girls, which has the merit of being edifying without being dull; and that is more than can be said of all religious novels. Charity is a noble character, well drawn; always honest and faithful, she develops, under the guardianship of a Christian lady, and surrounded by many Christian influences, into the maturity of saintliness which her name imports. Young ladies who are in danger of yielding their hearts and hands to young gentlemen who possess manliness and good looks, but little else, cannot do better than read Mrs. Brook's tale and reflect.

Summer Lea, or Sympathy and Service. (Seeleys.) This also is a book for girls, bearing a general resemblance to that by Mrs. Brook, although written with less vivacity, and, as a tale, having fewer attractions for lovers of fiction. The author says in her preface (we take it for granted that it is written by a lady), "If we wish to serve our day and generation we must not shrink from the moulding process which is needful ere we can be qualified for this service." The story which follows, and which is interspersed with "appropriate" reflections for the benefit of the obtuse reader, is nevertheless well adapted to illustrate in a narrative form the fact that trial and disappointment do prepare the heart for "sympathy and service." There is no effort made to invest the story with a romantic interest, but as a work written "for a purpose" it is not without merit.

John Hatherton. By the Author of "Effie's Friends." (Nisbet and Co.) The author of "Effie's Friends" will probably be better known in future as the author of "John Hatherton." A more charming story has rarely come under our notice, and though it is. Let it be at once stated that it differs in this important respect from most tales of fiction: it begins with courtship, and all the sympathy of the reader is enlisted in behalf of poor John, and his pretty little wife who leaves a happy country home to share the fortunes or misfortunes of her husband in London. It is a tale of poverty, disease, and perplexity, but the light shines at length through the cloud, and the end of all is peace and faith and hope. Though suitable to almost all readers, it is specially adapted to the poor and to all those who are brought much in contact with them. We could scarcely recommend any book of this character with more confidence that our judgment would be confirmed by that of our readers.

Religion in Daily Life. By the Rev. EDWARD GARBETT, M.A., incumbent of Christ Church, Surbiton. (Religious Tract Society.) Sixteen plain and practical discourses on Christian conduct in relation to the affairs of general life. A glance at the titles will indicate the general character of the book. "Friends, whom to choose and whom to avoid." "Conversation; how to talk, when and on what." "Manners." "Dress." "Home, its pleasures, duties, and dangers," &c. &c. So far as we have been able to observe, they are all pervaded by a liberal Christian spirit, and are calculated to turn the thoughts into a direction in which watchfulness and introspection are likely to be productive of good results.

GIFT-BOOKS.

We must certainly give the place of honour amongst the gift-books that have as yet reached us to *Flemish Relics; Architectural, Legendary, and Historical, as Connected with Public Buildings in Belgium.* Gathered by FREDERIC G. STEPHENS, and Illustrated with Photographs by Cundall and Fleming. (London: A. W. Bennett.) Mr. Stephens is the author of a work on Normandy, with especial regard to its history and Gothic

architecture; and those who know how interesting and thoroughly informing is that earlier volume, will be prepared to find that these Flemish Relics have been gathered with intelligence and artistic feeling, and that the historical and legendary materials are successfully employed to give colour to the author's descriptions, and to fill the old buildings pictured with the shadowy figures of long-bygone days, in contrast to the surroundings and life of the present with which the photographer accompanies his pages. The few words in which Mr. Stephens dedicates his work to Mr. W. M. Rossetti—presenting it as an "old friend" to his "dear William"—are very truthfully descriptive in outline of its contents:—"The text describes the most famous buildings in the Low Countries, details much of their history and that of those who used them, and contains remarks upon pictures by Memling and the Van Eycks." There is also a valuable introduction on the early history of Flanders, reaching to a date which includes the foundation of most of the buildings described. All that is of the nature of compilation seems to us carefully studied and clearly presented, and all that is written from personal observation is marked by open-eyed intelligence, culture, and sensibility. It would be a really delightful book if it even owed far less to its excellent illustrations. The photographers have done all that their art permits; and some of these fifteen pictures the size being considered, viz., from six to seven inches by about four and a-half) may certainly claim to rank as the very finest that have yet been produced in the way of book illustration. The Tour des Halles at Bruges is admirable, although it cannot excite the something like awe, and the sense of mystery which one feels, at first seeing shooting upwards to the sky that tower whence may be seen the town of Ostend and the sea, fourteen miles distant, and Courtray and Ghent, the latter nearly thirty miles as the crow flies. The Hotel de Ville at Ypres is another beautiful photograph (a little hazy) of a most beautiful building, with very picturesque surroundings. The Cathedral at Mechlin comes back to us in all the massive sublimity of its tower, as we look at its delineation here. The Court of the Bishop's Palace at Liège is one of the best specimens of light and shade that photography can give; having nothing of the confusedness and blackness in which detail in shade is often lost. The Church of St. Nicholas at Ghent, is perfectly represented; but the celebrated Belfry which is seen here behind it, appears somewhat dwarfed, and hardly gives the notion of it which historical and sentimental associations lead us to desire that every one should have of this renowned edifice, so truly called by Mr. Stephens, "the centre and mouthpiece of democracy in the Low Countries, at whose clamorous call the men of Ghent assembled to fight for their city, or to invade others." There is, or was, the celebrated fourteenth-century bell, Roland (now having a worthy successor, cast in the seventeenth century), the sound of which might be heard at Bruges, at Audenaerde, and at Antwerp, and which sounded when Philip van Artevelde set out for Bruges. The views in Antwerp Cathedral are two, one being the triple aisle; and the pleasing Church of St. Jacques is added. The Hotel de Ville of Brussels forms the frontispiece; but, unfortunately, when the photograph was taken, about a third of the front was boarded over during repairs. The Grand Place, Brussels, is good; but as three or four of its quaint houses are included in the view of the Hotel de Ville, we wish that instead of the Place, the photographers had given us a view of the magnificent church which that insignificant saint, whose supposed relics occasioned its dedication to her, St. Gudule, has been so fortunate as to have connected with her name. We recall at least two aspects of the exterior which would have given photographs surpassing almost anything in this volume; and the interior is not less worthy of inclusion in a series in which the characteristic buildings of the Flemings are represented. We may add, that this very attractive volume has peculiar claims to be the gift-book of the year to persons of culture and taste.

A second photographically illustrated volume comes to us from the same publisher—*Marmion*, by Sir WALTER SCOTT; the photographs by Thomas Annan (A. W. Bennett). The book is exquisitely printed, on fine, thick, toned paper, and as handsomely bound in cloth as is possible. But Mr. Annan's photographs, fifteen in number, and somewhere about four inches by three and a-half in size, constitute the great charm and attraction. They could hardly be excelled, and do Mr. Annan great credit. Norham Castle, clear and solid-looking; Durham Cathedral, with all its peculiar beauties of situation, and the adjoining buildings, rendered to the eye just as we saw them lie in the autumn glow some weeks ago; Whitby Cathedral, the only photograph we know of that does it anything like justice, or even gives the true impression of the ruin as a whole; the singular portico of Crichton Castle; Linlithgow Palace; a good view of Edinburgh, taken, we should say, from about the Castle, and looking away by the Scott Monument over to the Calton Hill; old Holyrood, or at least a bit of it, and that its interesting ruin; all these, and others, fasten our attention, revive memories of pleasant travel days, and perfectly illustrate Sir Walter's poem. The initial letters, on wood, are also very good. A more elegant and delightful edition of a legendary and descriptive poem is hardly conceivable.

The Ruined Abbeys of Yorkshire. With Photographs by Sedgfield and Ogle.—*The Ruined Abbeys of the Border.* With Photographs by Wilson and Thompson. (A. W. Bennett.) These small volumes resemble in form and size the pleasant book on the Abbeys and Castles of the Wye, which we noticed last year; and, like that, draw their literary contents from the "Ruined Abbeys and Castles of Great Britain," by Mr. Howitt, the second series of which had our cordial and emphatic commendation. No more than this needs to be said, either to make their character known, or to recommend them. The Yorkshire abbeys noticed are Bolton, Fountains, Rievaulx, Whitby, and Byland; the photographs of which are all that could be desired, with the exception of Whitby, of which a small portion of the interior is selected, that might be passed over without recalling the ruin, even by those who know it intimately, as we think we do ourselves. On the cover is a photographic view of the celebrated "Strid." The Border abbeys represented are Melrose, Roalin (Chapel), Lindisfarne, Jedburgh, and Dryburgh; and Norham Castle, from beyond the water, is placed on the cover. The photograph of Melrose, like all pictures of it that we remember, fails to give the impression of the ruin, from the necessary absence of the surrounding scenery, to which it owes so much. Dryburgh is more satisfactory, because, while but a general view, the whole character of the spot is recalled by it. Whoever visits the Yorkshire and Border localities thus pictured, and so well described in connection with their histories by Mr. Howitt, should certainly make these little volumes their pocket companions. They are issued in two forms, one "ornamental boards," and the other "cloth elegant."

Our Life. Illustrated by Pen and Pencil. (Religious Tract Society.) This beautiful volume has the general character of "The Months," which gained universal praise last year. The contents are chiefly poetical, and are selected with good judgment and taste; and, although our treasures of poetry on the various stages and experiences of life are so vast that almost every reader will probably remark the absence of some piece or pieces that he would himself have included, there is no room for querulousness as to the compositions that have been preferred. The special praise we give the book is that it has secured a happy union of poetical merit with fitness to meditative pleasure and religious edification. The occasional prose extracts are very suitable, and not worn by previous use in kindred works. Each of the divisions of the book, following the natural periods of life, is introduced by appropriate passages of Scripture. The illustrations are by such well-known and admired artists as J. D. Watson, Du Maurier, Gilbert, Selous, Barnes Green, and others of hardly less excellence; and are engraved on wood by Batterworth and Heath in the very best manner. The floral borders are by Noel Humphreys and Wimperis, and are admirable. A few of the tail-pieces strike us as old acquaintances, and do not add to the art attractiveness of the volume; and Mr. Selous, who contributes designs that have much truth and richness of meaning, is, as often lately, too attitudinising in manner. We gladly close this brief notice with the acknowledgment that the Tract Society here gives us an exceedingly choice book as a present in a Christian family.

The Adventures of Don Quixote De la Mancha. With One Hundred Illustrations, by A. P. Houghton. Engraved by the Brothers Dalziel. (Warne and Co.) In our opinion, expressed not seldom, long before the appearance of any popular illustrated edition, and once especially, when it had seemed to us during a long illness that after, first, Shakespeare, and secondly, Montaigne, there is no more readable and enjoyable book in all secular literature, "Don Quixote" presents the finest conceivable materials to an imaginative and humorous artist for the production of character pictures. Mr. Houghton understands this. He has thoroughly studied the inimitable romance, has caught much of its feeling, and has thoroughly individualised to himself not only the redoubtable Don and Sancho, but the other persons of the story whom memory recalls as belonging to its richest scenes and incidents. His fault is a too strong inclination to extravagance; although it seems absurd to say so of the pictorial illustration of that which is all extravagance. But it is true, nevertheless; and had there been more delicate and thoughtful appreciation of the peculiar humour of Cervantes, the unbroken farcical character of these pictures would have been relieved by quieter and more fruitful suggestions to the eye of the true poetry and constant probability of the wonderful story. As we write we recall Leslie's pictures of Sancho and the Duchess, and of the chaplain leaving the table, as specimens of that higher and more thoughtful kind of illustration which an admirer of this great classic may well desire. We are by no means followers of Sismondi in our estimate of the Knight of La Mancha; but we still think injustice is done to the genius and philosophy of the author, when only the broadest absurdities on the surface of the story are made to represent in picture its characters and events. Mr. Houghton has been too easily content to present the Don to those only who may be amused by the rough mirth of the tale; but he might have gathered from his author's page almost innumerable minute details by which something more of the essential spirit of this comic romance should be expressed in connection with its broadly-ridiculous features. Some of the designs are highly excellent, both for their free touch and their forcible expression of the text. Mr. Houghton should

undoubtedly take a foremost place amongst book-illustrators. We have not cared to compare him with Gustave Doré, although just now, of course, the volume seems to challenge such comparison. We can conceive that something might have been gained by a careful study of former illustrators, such as Vanderbank, Stothard, and even Tony Johannot. Messrs. Dalziel seem to have done their utmost to make the volume worthy of their unequalled fame as engravers on wood; and the superiority of the broader style, lately introduced, to that minute and elegant feebleness which long prevailed in wood-cutting, was never better exemplified. The translation of Cervantes here reprinted is that of Jarvis, which appeared some hundred and twenty years ago, and has since been several times adopted in popular editions. We should, perhaps, have preferred Motteux, as revised by Ozell; but, perhaps, for no better reason than that we made our first acquaintance with the Don in that translation, and miss, in any other, some peculiar turns of expression which gave character to bits of description and special sayings that cling to the memory.

CHILDREN'S BOOKS.

Trotter's Story Book, or True Tales in Short Words. With eight Illustrations. (Griffith and Farran.) The characteristics of this book are small words in large type, and stories about animals which, if true, are certainly no less strange; in fact, so strange as to justify us in inquiring whether the author has not taken advantage of the juvenility of her audience to practise upon their credulity.

Good Dogs, or Stories of four Four-footed Friends. With eight Illustrations. (Seeley.) The same characteristics as the foregoing, with the exception of the monosyllabic distinction there alluded to. The stories are interesting, if they are somewhat marvellous, and the engravings very fair.

The Children's Friend for 1865. (Seeley and Co. and S. W. Partridge.) This is the bound volume for the present year. The characteristics of the *Children's Friend* must be pretty well known to most young readers. The present volume is a very suitable gift for the younger Sunday-scholars.

Mamma's Morning Gossips, or Little Bits for Little Birds. By Mrs. BRODERIP, illustrated by her brother, Thomas Hood. (Griffith and Farran.) This is a semi-educational book, with very considerable attractions for children just beginning to read. The plan upon which it is arranged was suggested to the authoress, she tells us, by one of her own children who complained "that the easy reading books for very little children were often so meaningless, and so little suited to interest a child." She has therefore written a number of short easy lessons for a month, in words of one syllable, which the child can spell out; at the same time—if not too long about it—getting a globe or two of information about children's games—birds, cats, roses, snails, ships, &c. After the short lessons for each week comes a short story, which is to be read as a reward for learning the lessons thoroughly.

The Illustrated Book of Nursery Rhymes, with Music. Edited by T. L. HATLEY. (T. Nelson and Sons.) Here are more than one hundred nursery rhymes set to music, some of them illustrated in a manner that will commend the book as a rare treasure to children, so eloquently do they vivify the text. Although want of space compels us to use brevity, we can with the utmost confidence recommend it as the best thing of the kind that has come under our notice. It is very handsomely got up.

Our Children's Pets. By JOSEPHINE. (Partridge and Co.) A handsome and prettily illustrated volume which will promote its object—kindness to the animal creation—by precept and still better by picture. Some of the designs are admirable, and the volume deserves to be, as we think it will be, popular among the young. Mr. Shaw has brought us two illustrated brochures, *The Childhood of Jesus*, and *Christ's Wonderful Works*, which will be cheap and acceptable gift books for the season.

Money Market and Commercial Intelligence.

City, Tuesday Evening.

Consols have again declined this week, and now stand lower than by our last week's quotation. For delivery the closing price was 87 to 8, and for the account 87½ to 8. The New Threes have been dealt in at 86½, 8, 8, 8; New ditto, 86½, 8, 8, 8; and Annuities, 13 13 16 to 11-16. Bank Stock, 249. At the Bank of England the demand for discount has been large, the other discount establishments declining to take business below six per cent.

An association has been established for the purchase of the sugar plantations of the well-known firms of Messrs. Cavan, Lubbock, and Company, and Messrs. William Burnley Hume and Company. The properties are situated in Demerara, Barbice, Trinidad, and Barbadoes, and are, it is said, not only fertile and well situated, but in a high state of cultivation. Labour of several descriptions is abundant, and the estates are largely, though not adequately, supplied with suitable machinery.

In addition to the actual business, the vendors agree to transfer to the Company, free of any claim for goodwill, a large and profitable commission and agency business, which has yielded in net commissions during the past three years upwards of 80,000l. per annum, and is still thought capable of great extension. A sum of 750,000l. has been agreed upon for the estates and every interest in them, and in the businesses, the payment to be spread over two years. Moreover, the vendors have agreed to guarantee an annual dividend for the first five years of 10 per cent. per annum. The capital sought is 2,000,000l., in 50l. shares. The direction is eminently respectable. Mr. E. P. Bouverie, M.P., is the chairman; and among his colleagues are Mr. S. Gurney, M.P., and Mr. W. Rennie. The auditors, who have reported to the promoters, are Messrs. Chadwick, Adamson, McKenna, and Co.

The prospectus of the Brazilian and River Plate Gas Company is issued, capital 200,000l., in 20,000 shares of 10l. each.

Births, Marriages, and Deaths.

BIRTHS.

MIALL.—November 24, at Oshawa, Canada West, the wife of Edward Miall, Esq., jun., of a daughter.

ORCHARD.—December 2, at Tamworth-place, Redland-road, Bristol, the wife of Mr. Edwin J. Orchard, of twin daughters.

GAMEL.—At Arthur-road, Holloway, the wife of Mr. W. Games, of a daughter.

MARRIAGES.

LLEYWELLYN—PHILLIPS.—November 23, at Mount Zion Chapel, Newport, by the Rev. J. Davies, Cardiff, the Rev. S. Lleywellyn, Mountainash, to Miss Phillips, second daughter of the late S. Phillips, Esq., Blaenewm, Pontypool.

BOTTING—PHILLIPS.—November 24, at Adullam Chapel, Machen, by the Rev. S. L. Jones, Mr. C. Botting, of Aberdare, to Miss Jane Phillips, second daughter of Mr. W. Phillips, and sister to Edwin Phillips, Esq., manager of Machen tinworks.

WILKIN—SWINBORNE—SHELDRAKE—SWINBORNE.—November 30, at the Independent chapel, Coggeshall, A. C. Wilkin, Esq., of Tiptree, to the eldest daughter of Thomas C. Swinborne, Esq., of Coggeshall; and, at the same time, Robert Sheldrake, Esq., of Hadleigh, to the youngest daughter.

HARPER—MCKERROW.—November 30, at the Manse of Bridge of Teith, by the father of the bride, assisted by the Rev. James Harper, D.D., father of the bridegroom, William Fiddie Harper, to Jessie, eldest daughter of the Rev. John McKerrow, D.D. No cards.

COLLS—GENT.—December 1, at the Baptist chapel, Fakenham, by the Rev. C. Deavin, Mr. Charles Colls, to Martha, second daughter of R. Gent, East Rudham.

BITHEL—KENYON.—December 3, at St. Paul's Independent Chapel, Wigan, by the Rev. Edwin Webster, Mr. John Bithel, to Mrs. Margaret Kenyon, both of that town.

METCALFE—DAVIS.—December 5, at Trinity Chapel, Horton, by the Rev. H. J. Betts, Mr. Stephen Metcalfe, of Horton, to Miss Elizabeth Jane Davis, of Bradford.

WOODHOUSE—WEBSTER.—December 7, at the London-road Congregational Chapel, Derby, by the Rev. H. Ollard, Mr. Arthur Woodhouse, of Derby, to Miss Mary Rachel Webster, formerly of Chapel-Allerton.

CLARKE—ASHTON.—December 7, at Zion Chapel, Wakefield, by the Rev. H. Sanders, Mr. Robert Clarke, Wakefield, to Susannah Jane, daughter of the late Mr. W. Ashton, Thorne, near Wakefield.

DEATHS.

FERGUSON.—October 27, at Eaton, Ohio, South America, Jonathan Harper Ferguson, the beloved son of William and the late Ann Ferguson, aged twenty-nine years.

UNWIN.—December 7, Mr. Stephen Unwin, of Mount House, Coggeshall, aged eighty-eight.

HALL.—December 11, after a protracted illness, at the residence of his brother, Mr. William John Hall, 17, Trinity-square, Tower-hill, Mr. Thomas Spencer Hall, in his seventy-fourth year.

Markets.

CORN EXCHANGE, LONDON, Monday, Dec. 11.

The trade for English wheat this morning ruled dull, and the small supply was only partially cleared at about the currency of last Monday. Foreign wheat realises in retail the full prices of this day week. Barley, beans, and peas are unaltered in value. The imports of oats since last Monday have been very large, but the majority arrived in the early part of last week. The trade has been steady to-day at about the prices of this day week.

CURRENT PRICES.

WHEAT—	Per Qr.	Per Qr.	PEAS—	Per Qr.	Per Qr.
Essex and Kent, red, old	41 to 50		Grey	36 to 38	
Ditto new	36 45		Maple	37 40	
White, old	52 58		White	39 42	
" new	42 50		Boilers	40 43	
Foreign red	42 48		Foreign, white	36 42	
" white	48 58				
BARLEY—			Rye	26 28	
English malting	33 37				
Chevalier	33 40		OATS—		
Distilling	29 33		English feed	20 25	
Foreign	21 25		" potatoes	25 29	
MALT—			Scotch feed	22 26	
Pale	54 67		" potatoes	25 29	
Chevalier	64 68		Irish black	19 24	
Brown	48 53		" white	20 25	
BEANS—			Foreign feed	31 25	
Ticks	39 42				
Harrow	43 45		FLOUR—		
Small	44 50		Town made	43 46	
Egyptian	38 42		Country Marks	32 37	
			Norfolk & Suffolk	32 34	

BREAD.—LONDON, Saturday, Dec. 9.—The prices of wheaten bread in the metropolis are from 7d to 8d.; household ditto, 8½d. to 6½d.

METROPOLITAN CATTLE MARKET.

MONDAY, Dec. 11.—Although the attendance of both town and country butchers was extensive, the demand for all breeds of beasts was inactive. In some instances, a few very superior Scots and crosses sold at 5s. 6d. per 8lbs.; but the general top quotations did not exceed 5s. 2d. to 5s. 4d. per 8lbs., and a total clearance was not effected. The supply of sheep was moderate. Prime Downs and half-breeds were in fair request, at full currencies. Otherwise, the mutton trade was rather heavy, at a slight decline in prices. The highest figure was 6s. 8d. per 8lbs. There was a fair show of calves, which changed hands slowly at late rates—viz., from 4s. to 5s. per 8lbs. The pork trade was far from active, nevertheless prices were supported. The arrivals of beasts from Lincolnshire,

Leicestershire, and Northamptonshire comprised 2,500 short-horns, &c.; from other parts of England, including Norfolk, 1,300 various breeds; from Scotland, 1,300 Scots and crosses; and from Ireland 900 oxen and heifers. The total imports of foreign stock into London, last week, amounted to 17,450 head. In the corresponding week in 1864 we received 13,892; in 1863, 9,040; in 1862, 4,496; and in 1861, 4,592 head.

Per 8lbs. to sink the Offal.

	s.	d.	½s.	d.		s.	d.	½s.	d.		
Inf. coarse beasts	3	4	to	3	8	Prime Southdown	6	4	to	6	8
Second quality	2	10	4	6		Lambs					
Prime large oxen	4	8	5	0		Lge. coarse calves	4	0	4	6	
Prime Scots, &c.	5	2	5	4		Prime small	4	8	5	0	
Coarse inf. sheep	4	0	4	8		Large hogs	4	0	4	6	
Second quality	4	10	5	6		Meatam. porkers	4	8	5	2	
Pr. coarse woolled	5	8	6	2							
Suckling calves, 19s. to 22s.; and quarter-old store pigs, 30s. to 34s. each.											

Suckling calves, 19s. to 22s.; and quarter-old store pigs, 30s. to 34s. each.

NEWGATE AND LEADENHALL, Monday, Dec. 11.

The arrivals of meat from Scotland and the West of England were large, and the trade ruled slow, at our quotations.

Per 8lbs. by the carcase.

	s.	d.	s.	d.		s.	d.	s.	d.		
Inferior beef	2	10	to	3	2	Small pork	5	0	to	5	4
Middling ditto	3	4	3	10		Inf. mutton	3	4	4	0	
Prime large do.	4	0	4	2		Middling ditto	4	2	4	10	
Do. small do.	4	4	4	6		Prime ditto	5	0	5	4	
Large pork.	3	10	4	10		Veal	3	10	4	8	

PROVISIONS, Monday, Dec. 11.—The arrivals last week from Ireland were 1,292 firkins butter, and 2,383 bales bacon, and from foreign ports, 19,155 casks, &c. butter, and 950 bales bacon. In the Irish butter market the business transacted was to a very limited extent; prices nominally without change. Foreign met a good sale, the best Dutch advanced to 12s. The bacon market ruled firm, and an advance of 1s. to 2s. per cwt. was obtained. Sales of best Waterford made at 6½s. on board.

COVENT-GARDEN, SATURDAY, Dec. 9.—Little alteration has taken place since our last report. Pineapples are still unusually abundant and cheap. Peas consist chiefly of Winter Nells, Buerre Diel, Easter Buerre, and Van Mons Leon le Clerc. Grapes continue to fetch good prices. Oranges are becoming plentiful. Potatoes of good quality are also abundant. French asparagus continues to make its appearance, and rhubarb and seakale are each sufficient for the demand. Flowers chiefly consist of orchids, heaths, mignonette, chrysanthemums, Chinese primulas, and roses.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, Dec. 11.—These markets are well supplied with most kinds of potatoes. On the whole, the trade is steady at our quotations. Last week's import into London was about 250 tons. Kent and Essex Regents, 60s. to 90s. per ton; Scotch Regents, 60s. to 90s.; Rocks, 45s. to 60s.; Yorkshire ditto, 70s. to 90s.; Flukes, 80s. to 110s.; Rocks, 50s. to 70s.

BOROUGH HOP MARKET, Monday, Dec. 11.—Our trade has been dull during the past week, no improvement having taken place as yet in the demand for inferior grades, of which our stock principally consists at the present time. The inquiry continues steady for fine samples of Kent and Sussex, and also for good yearlings and olds, prices remaining unaltered. Continental markets show a marked improvement in some cases, and are generally firm. Mid and East Kent, 100s., 147s., 190s.; Farnhams and Country, 100s., 126s., 160s.; Weald of Kent, 80s., 115s., 130s.; Sussex, 70s., 100s., 112s.; Yearlings, 95s., 120s., 135s.

WOOL, Monday, Dec. 11.—Since our last report the transactions in all kinds of English wool have been very moderate, nevertheless the quotations have been freely supported. The inquiry for export purposes has rather increased. The supply of wool on offer is by no means extensive.

OIL, Monday, Dec. 11.—The amount of business passing in oils is very moderate. Linseed oil is somewhat lower in price, but most other descriptions are firm. Turpentine is in fair demand, and French spirits command 47s. per cwt. on the spot. American refined petroleum is worth 3s. 7d. per gallon.

COALS, Monday, Dec. 11.—A fair demand at the rates of last day. Haswell, 21s. 6d.; Hettons, 21s. 6d.; Caradoc, 21s. 8d.; New Belmont, 20s. 6d.; Braddys, 20s. 6d.; Tunstall, 19s. 6d.; Hartley's, 19s. 8d.; Hetton Lyons, 19s. 6d.; Norton Anthracite, 21s. 5d. fresh ships, 180 at sea.

Advertisements.

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MONEY,

IN LARGE OR SMALL SUMS.

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The amount advanced since May, 1851, exceeds

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Prospectuses and Forms of Application may be had upon application, or will be sent by post.

JOHN EDWARD TRESIDDER, Secretary.

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CARRIAGE FREE.

Arrangements for Three Years' Purchase and Hire allowed, or for any Period, on Convenient Terms.

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CITY OF LONDON MANUFACTORY

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SAUCE.—LEA AND PERRINS' WORCESTERSHIRE SAUCE

This delicious Condiment, pronounced by Connoisseurs

"THE ONLY GOOD SAUCE,"

Is prepared solely by LEA AND PERRINS.

The Public are respectfully cautioned against worthless imitations, and should see that LEA AND PERRINS' Name are on Wrapper, Label, Bottle, and Stopper.

ASK FOR LEA AND PERRINS' SAUCE.

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AND
WITHOUT SPRINGS.

OSTEO IDON FOR ARTIFICIAL TEETH,
Equal to Nature.

A Single Tooth, from Five Shillings.

Complete Sets—Four, Seven, Ten, and Fifteen Guineas.

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THE OLD-ESTABLISHED DENTISTS,

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Messrs. GABRIEL guarantee every case they undertake.

Gabriel's "Treatise on the Teeth," gratis.

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SUBSCRIPTION entitles Subscribers to select and retain as their own property SHEET MUSIC published by CRAMER and Co. to the value of FIVE GUINEAS. This new system is offered to the Public under the following limitations, viz.:

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HIRE the following PIANOFORTES for Three Years, after which, and without any further Payment whatever, the Instrument becomes the Property of the Hirer:—20 Guinea Pianette, in Rosewood or Walnut, 21. 12s. 6d. per quarter; 42 Guinea Drawing-room Model Cottage, Rosewood or Walnut, 21. 18s. 9d. per quarter; 60 Guinea Semi-oblique, Rosewood or Walnut, 21. 5s. per quarter. Other Instruments, such as Grands, Semi-grands, &c., may also be hired on the same System. Every Instrument is warranted of the very best manufacture, inferior Pianofortes being entirely excluded from the stock. Quarterly payments are required. Instruments packed free, and forwarded direct to the country. Harmoniums on the same System. Pianoforte Gallery (the largest in Europe), 207 and 209, Regent-street, London, W.

BEAUTIFUL HAIR.—CHURCHER'S
TOILET CREAM maintains its superiority for imparting richness, softness, and fragrance to the Hair, as well as being a most economical article. Price 1s., 1s. 6d., and 6s. Batchelor's Instantaneous Columbian Hair Dye is the best extant, 4s. 6d., 7s., and 14s. per packet. Sold by Hairdressers, and at B. HOVENDEN'S, No. 5, Great Marlborough-street, W.; and 98 and 95, City-road, E.C. N.B.—Wholesale warehouse for all Hairdressers' goods.

HAIR DYE! HAIR DYE! HAIR DYE!
GILLINGWATER'S ATRAPILATORY is the best Hair Dye in England. Grey, red, or rusty hair dyed instantly to a beautiful and natural brown or black without the least injury to hair or skin, and the ill effects of bad dyes remedied. Sold by all Chemists and Perfumers of repute, and by the Proprietor, W. Gillingwater, 353 (late 96), Goswell-road. Sent free to any railway station in the kingdom, in cases, 3s. 6d., 5s. 6d., and 10s. 6d. each. Beware of Counterfeits.

HAIR DESTROYER for removing superfluous hair on the face, neck, and arms. This great disfigurement to female beauty is effectually removed by this article, which is easily applied, and certain in effect. In Boxes, with directions for use, 3s. 6d. each. Sent free to any railway station, and may be had of Perfumers and Chemists, and of the proprietor, W. Gillingwater, 353 (late 96), Goswell-road. Beware of Counterfeits.

BALDNESS PREVENTED.—GILLINGWATER'S QUININE POMADE prepared with cantharides restores the hair in all cases of sudden baldness, or bald patches where no visible signs of roots exist, and prevents the hair falling off. In bottles 3s. 6d. and 5s. 6d. each. May be had of all Chemists and Perfumers, and of the proprietor, W. Gillingwater, 353 (late 96), Goswell-road. Sent free to any railway station. Beware of Counterfeits.

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All prices again REDUCED SIXPENCE per Pound.

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THE MOST DELICIOUS BLACK TEA THE WORLD PRODUCES

Is now only 3s. 6d. per Pound.

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The material of which these are made is recommended by the faculty as being peculiarly elastic and compressible, and the best invention for giving efficient and permanent support in all cases of WEAKNESS, and swelling of the LEGS, VARI COSE VEINS, SPRAINS, &c. It is porous, light in texture, and inexpensive, and is drawn on like an ordinary stocking. Price 4s. 6d., 7s. 6d., 10s., to 15s. each. Postage 6d. John White, Manufacturer, 228, Piccadilly, London.

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This celebrated old IRISH WHISKY gained the Dublin Prize Medal. It is pure, mild, mellow, delicious, and very wholesome.

Sold in bottles, 3s. 8d. each, at the retail houses in London; by the agents in the principal towns in England; or wholesale at 8, Great Windmill-street, London, W.

Observe the red seal, pink label, and cork, branded "Kinahan's LL Whisky."

TONIC BITTERS.—WATERS' QUININE

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SUPPLEMENT

TO THE

NONCONFORMIST.

VOL. XXV.—NEW SERIES, No. 1049.]

LONDON: WEDNESDAY, DECEMBER 13, 1865.

THE FREE CHURCHES AND MISSIONARY SOCIETIES OF THE METROPOLIS.

IN preceding numbers of the *Nonconformist* we have given illustrative examples of the Christian work carried on by some of the Free Churches of London, together with a statistical Supplement, showing the provision now made for public worship in London by all denominations absolutely, and relatively, to 1851. The present Supplement is, in some measure, explanatory of the other. It endeavours to supply definite information of the actual progress in the erection of places of worship during those fourteen years by the principal Protestant Dissenting bodies, and such detailed statistics relative to their operations as can be furnished by such means. It is the first time such a task, particularly as respects Independents and Baptists, has been attempted. That there should be many omissions and imperfections in any estimate of the resources of Nonconformist churches and supplementary religious agencies in London is almost inevitable. But a survey of the ground already traversed, however inadequately carried out, is well adapted to stimulate Christian zeal for the future. A great change for the better has taken place in the Free Churches of London since 1851, which statistics of religious accommodation scarcely indicate. There is not only greater internal strength, but a more general disposition to organize and use it for the extension of the Gospel. We believe that the information given in this Supplement, though only fragmentary, shows that the churches of London possess resources for carrying on the work of evangelization almost unlimited, and that the agencies for using them are also equally capable of expansion, if the requisite sense of responsibility and spirit of co-operation are not wanting.

CONGREGATIONALISTS.

The particulars given in our Supplement of November 15th, of the progress of the Independent denomination since 1851, have, we believe, occasioned considerable surprise and some distrust. It is supposed in some quarters that our statistics are not correct. A few words will, we think, suffice to show that this impression is entirely unfounded. The following were the conclusions drawn from the detailed tables:—

CONGREGATIONAL PLACES OF WORSHIP AND SITTINGS IN LONDON.

	Chapels.	Sittings.
1851	161	100,436
1865	174	130,611
Increase	13	30,175

Before proceeding to offer explanations on the subject, it will be advisable to state the number of Congregational places of worship, with their accommodation, which have been erected since 1851:—

LIST OF NEW CONGREGATIONAL CHAPELS OPENED WITHIN THE REGISTRAR-GENERAL'S DISTRICTS IN LONDON SINCE 1851.

	Sittings.	Cost.*		Sittings.	Cost.
Bedford New Town ..	1,100	£3,100	Kilburn, Greville Place	800	£3,903
Caledonian Road ..	800	3,000	Lower Norwood ..	600	4,000
Southgate Road ..	1,000	6,600	New Col., St. John's Wd.	600	6,000
Clapton	1,000	13,000	Tolmer Sq., Somers Tn.	1,230	6,248
Ditto	920	10,198	Victoria Park (iron) ..	1,070	1,750
Kingsland	1,490	12,000	Pownall Road	600	1,500
Blackheath	800	11,147	Notting Dale	300	1,000
Craven Hill	1,050	6,493	Camberwell New Road	500	2,500
Pentonville Road ..	800	6,000	Albert Tn., S. Newingtn.	300	1,000
Dulwich	500	2,745	Brixton, Loughbro' Pk.	480	3,600
Anerley	360	1,360	Plumstead	300	1,000
Offord Road, Islington.	920	3,321	Wandsworth	600	3,177
Hare Court, Canonbury	1,400	6,200	Deptford, High Street ..	900	4,000
Peckham Rye	450	2,946	Putney	500	3,000
Woolwich, Rectory Pk.	850	6,500	Seven Sisters' Rd. (iron)	400	800
Chelsea, Markham Sq.	1,150	6,333	Lewisham, Trinity ..	200	800
Peckham, Clifton ..	500	2,350	Kennington, Carlisle ..	625	1,100
West Brompton (temp.)	300	1,360	Lewisham, High Road	900	9,200
Forest Hill	520	3,600	Bayswater, Lancast. Rd.	1,000	3,500
Haverstock Hill ..	700	4,000			

* The amounts given in this column, and in others below, include, in many cases, subsequent expenditure for galleries, schools, &c.

The following is a list of Congregational chapels which have either been entirely rebuilt or greatly enlarged, or are substitutes for much smaller buildings:—

	Sittings.	Cost.		Sittings.	Cost.
Kensington	1,150	£7,600	Horselydown	800	£1,300
Clapham, Grafton Sq.	1,300	10,400	Arundel Sq., Islington.	700	4,000
Mile End New Town ..	1,000	8,143	Union Chapel, Islington	1,280	3,783
Tottenham Court Road	1,500	9,270	Westminster	3,000	18,000
Hammersmith	550	3,000	Old Gravel Pit, Hackney.	750	1,900
Stepney Meeting ..	1,400	10,000	Bethnal Green, Sydn. St.	800	1,000
Southw., Pilgrim Fath.	600	3,400	Mornington, Hampstead.		
Sydenham Park	464	2,400	Road (iron)	400	1,500
Highgate	700	7,000	St. John's Wood	800	1,500
Camberwell Green ..	1,100	8,200	Spa Fields	2,000	2,500
Orange St., Leicester Sq.	1,000	3,200			

We have not been able to ascertain the actual increase of accommodation afforded by these chapels. Perhaps an estimate of one-third would not be far wrong. The foregoing details may thus be summarized:—

INCREASE OF CONGREGATIONAL CHAPELS IN LONDON SINCE 1851.

	No. of Chapels.	Accommodation.
Chapels rebuilt, &c.	39	31,243
	—	7,252
	39	Total.. 34,679

It will be seen that this result does not correspond with the conclusions drawn from the tables given in a former Supplement. Here is an increase of 39 instead of 13 chapels—a difference of 26. In our Supplement of November 15, the number of Congregational places of worship in London was stated at 174. This, after deducting 53 chapels beyond the Registrar's district, is 20 more than are given in the "Congregational Year Book for 1865;" an increase accounted for by new places opened this year, and some temporary chapels which do not appear in the "Year Book."

The true reason of the comparatively small increase of Congregational chapels is obvious enough on comparing the list for 1851, as given in the "Year Book" of 1855, with our Returns. The following is the result:—

CONGREGATIONAL CHAPELS IN 1851 NOT NOW BELONGING TO THE DENOMINATION.

*Hare Court.	Islington, Highbury Vale.
†Aldgate, Darby Street.	Limehouse, Zion.
Holborn, Greville Street.	Marylebone, Titchfield Street.
†Leather Lane.	*St. Pancras, Grafton Street.
Barbican.	† Gower Street.
†Bethnal Green, Hephzibah.	Ratcliff, Salem.
† Shalom.	†Shoreditch, Holywell Mount.
† Short Street.	Westminster, Vincent Square.
† Gascoigne Place.	†Bromley.
† Tent Street.	† Bethel.
Old Bethnal Green.	Lewisham, Well's Road.
†Virginia Place.	†Mansion House.
New Broad Street.	Old Kent Road, Arthur Street.
Clerkenwell, Castle Street.	Peckham, Nun Green.
†Hackney, Providence.	Southwark, Garden Row.
†Shepherd's Bush.	* Union Street.
Islington, Brand Street.	Walworth, West Street.

The above comprises 31 chapels, all of which, we believe, have been lost to the denomination since 1851, and three replaced by more suitable buildings. If four or five temporary places of worship, not included in the above list of 39 new chapels, be added, the difference between 1851 and 1865 is fully accounted for, and the substantial accuracy of our Returns indirectly confirmed.

But putting aside the Returns of 1851, the Congregational body have erected since that period 39 new places of worship with 34,679 sittings, at a cost of £170,311. Small and temporary chapels are gradually disappearing, and have made way for commodious sanctuaries suitable for modern requirements. In this work of transformation alone £107,736 additional has been expended.

But in estimating the progress of the Independents in this direction, it is only reasonable to take the metropolitan postal district instead of the Registrar-General's boundaries as our limit. The following new chapels—and probably there are others—ought therefore to be added to the list:—

* Replaced by other chapels.

† Transferred to Baptist or other bodies.

† Reckoned as preaching-rooms in our Returns.

NEW CHAPELS IN THE METROPOLITAN DISTRICT BEYOND THE REGISTRAR'S DISTRICTS.

	Sittings.	Cost.		Sittings.	Cost.
Barking	500	£1,800	Winchmore Hill	..	£1,200
Cheshunt	..	2,300	Enfield	450	1,800
Croydon	700	5,500	Egham	..	..
Ditto	300	..	Wood Green	500	2,640
Erith	662	2,835	Bexley Heath	330	869
Forest Gate	400	2,000	Hendon	400	3,000
Hornsey	700	6,680	Walthamstow	..	3,000
Isleworth	..	1,300	Surbiton	..	2,114
Ealing	700	3,000	Finchley Common	..	5,000
Kingston	626	4,590	St. Mary Crays, Victoria Dock Road, ...	..	..
Red Hill	..	2,500			
Sutton	300	1,350			

In addition to the above there has been expended by the Congregationalists of London in alterations and improvements of chapels, and the erection of schools, galleries, &c., the sum of £29,743, of which we have particulars. This is, no doubt, very far below the total amount, but taking it as it stands, making allowance for the blank spaces, we have the following aggregate result:—

NEW OR ENLARGED CONGREGATIONAL CHAPELS IN THE METROPOLITAN DISTRICT SINCE 1851.

	Chapels.	Accommodation.	Cost.
New Chapels in Registrar's District	39	31,243 ..	£170,311
Rebuilt or enlarged within ditto	17 (extra, say) ..	7,252 ..	107,736
Beyond Registrar's District	23	11,318 ..	59,473
	79	49,813	£337,520
New Schools, Galleries, Alterations of Chapels, &c.			29,743
Total			£367,263

Hence it appears that Congregationalists have spent over £360,000 since 1851, in increasing the religious accommodation in and around the metropolis. The change brought about by that means is immense. Old and inconvenient places in back streets have been replaced to a large extent by substantial and elegant places of worship in conspicuous thoroughfares. If the actual increase of accommodation as compared with the 1851 Returns is not so large as might have been expected, owing to causes already explained, it is hardly an exaggeration to say that Congregationalism in London has doubled its power of Christian usefulness during that interval, and has shown its capacity for greater things. A great deal of this result is owing to the untiring efforts of the London Congregational Chapel Building Society, which has assisted in the erection, rebuilding, or enlargement of sixty-five chapels, "of which," says one of their statements, "forty-one would have had no existence but for this society." The names of both ministers and laymen who have conspicuously aided in this work by their liberality and activity will occur to our readers. At the head of the list may be placed Mr. Morley, whose proposal to erect twelve mission chapels, and take upon himself one-third of the cost, is, we are glad to observe, likely to be entirely carried out.

BAPTISTS.

Our information as to the progress of the several sections of the Baptist community is imperfect. They comprise at least three divisions—the Particular, High Calvinist, and General Baptists, between whom there is considerable difference of views. It may perhaps be said that the Particular Baptists more cordially co-operate with Independents than with their High Calvinistic brethren. Together, however, these several sections have added 43 chapels and 33,325 sittings to the religious accommodation of the metropolis since 1851. The following is a list of the principal new Baptist chapels during the last 14 years:—

	Sittings.	Cost.		Sittings.	Cost.
Providence, Hackney R. ..	900	£1,400	Walworth, Arthur St. ..	800	£5,000
Salem, Bow Road ..	700	340	Dalston, Queen's Road ..	700	3,500
Sloane Street, Chelsea ..	1,000	4,500	Westbourne Grove ..	2,000	4,150
Brompton, Onslow ..	500	4,000	Camden Road ..	1,100	5,340
Walworth Road ..	900	8,300	Shacklewell ..	600	..
Abbey St., St. John's W. ..	950	3,000	Metropolitan Tabernacle ..	6,000	31,000
Norland ..	600	3,000	Sydenham ..	450	2,000
Islington, Salter's Hall ..	1,050	5,000	Kilburn ..	500	1,100
Palace Gardens ..	1,050	..	Lee ..	500	3,000
Shepherd's Bush, Oaklands ..	470	..	Hampstead ..	800	6,000
Paddington, Praed St. ..	644	1,500	Bethnal Gn., Grove Rd. ..	850	4,700
Islington, Cross Street ..	700	5,250	Wandsworth, E. Hill ..	500	3,000
Hackney, Mare Street ..	1,100	6,350	Plumstead ..	400	1,200
Greenwich, Bridge St. ..	675	2,500	Clapham, Wirtemb. ..	150	465
Cornwall R., Notting H. ..	1,000	3,500	Regent's Park ..	1,500	6,656
Stepney Green ..	728	2,600	Peckham, Park Road ..	700	1,300
Woolwich ..	270	1,000	Pentonville, Vernon ..	850	1,080
Cornwall Gardens ..	280	320	Bow, Park Street (iron) ..	300	600
Dacre Park, Blackheath ..	250	800	Old Ford ..	400	660
			Gray's Inn R. Arthur St. ..	500	1,083

The following Baptist chapels have been enlarged or substituted for smaller places:—

	Sittings.	Cost.		Sittings.	Cost.
Kingsgate St., Holborn ..	800	£2,000	Hawley Road ..	670	3,800
Notting H., Johnson St. ..	200	800	New Surrey Tabernacle ..	2,000	10,000
Commercial Street ..	1,100	10,140	Lambeth, Upton ..	732	6,000
New Cross, Zion ..	500	450	Camberwell, Charles St. ..	350	360
St. Luke's ..	100	500	Poplar, Bethel ..	300	400

The following new Baptist chapels have been erected since 1851 in the metropolitan postal district, beyond the Registrar General's boundary:—

	Sittings.	Cost.		Sittings.	Cost.
Edmonton ..	320	£1,419	Harrow ..	430	1,130
Westow Hill ..	300	1,775	Colney Hatch ..	500	1,300
Walthamstow ..	400	1,500	Stratford ..	450	2,100
Kingston ..	760	3,000			

SUMMARY.

	No.	Sittings.	Cost.
New chapels	39	33,317	£135,194
Rebuilt or enlarged, &c.	10	2,250	34,450
Beyond Registrar's district	7	3,160	12,124
	56	38,727	£181,868

The excess of increase of sittings, as compared with our Returns, is no doubt owing, as in the case of Independents, to the disuse of various Baptist places of worship between 1851 and 1865. No doubt the majority of Baptist places of worship are smaller than those of Congregationalists. Thus, it will be found that, after deducting those given above, the remainder have, on the average, accommodation for only 360 persons each. But in respect to both denominations, there is a strong tendency, in the metropolis at least, to build larger places of worship.

THE METHODIST BODIES.

In the Returns given in our Number of November 18, it was shown that the Wesleyan chapels in London had decreased since 1861 from 98 to 96, but that their sittings had increased from 44,162 to 52,454. In this case we have a more striking illustration than has yet been given of the extent to which the closing or transfer of chapels has been going on since 1851. We believe the Wesleyans have built in London, during the last 14 years, 24 new places of worship, nearly all of which are handsome and commodious buildings. Each one of them, with a few exceptions, will hold 1,000 persons. These new chapels have an aggregate of 18,691 sittings, which is 10,399 in excess of the nett increase since 1851. The Wesleyans must therefore have lost 26 places of worship in the metropolis, with accommodation for more than 10,000 persons, since 1851, owing in a great measure to the material injury sustained by the agitation and secession of the Reform section. They have, however, expended during the interval about £112,000 in chapel building.

The United Methodist Free Churches have considerably more than doubled their religious accommodation in London since 1851, having increased at the rate of 176 per cent. This vigorous religious body has, as has already been shown in our columns, been spreading in all directions during the last few years, and their numbers are now one-fourth of the Old Connexion. They have at the present time 42 places of worship in the metropolis, with 13,422 sittings—an average of about 300 persons to each chapel—3,653 church members, and 55 Sunday Schools with 9,679 scholars. In the work of church building they have expended £23,904 in the last fourteen years.

The Primitive Methodists are the pioneers for the more regular Christian agencies, and their considerable increase in London is a sign that the under-stratum of society is being beneficially acted upon by their active and homely endeavours. Their chapels have increased from 21 in 1851, to 43 in 1865. More than one-half of them are rented rooms, holding from 100 to 150 persons, all situated in the poorest localities. But the Primitives are also planting themselves in the soil, having purchased or built as many as 20 chapels since 1851, at a cost of some £16,318. They must cover a large extent of ground, seeing that they have, in addition to 15 travelling preachers, no less than 204 local preachers to assist in the good work. In the aggregate the Primitive Methodists furnish accommodation in their various places of worship for 9,230 persons, an increase since 1851 of 5,850. Their church members are very numerous in proportion to the accommodation, being 3,012, or about one-third.

PRESBYTERIANS.

Presbyterianism is not very strong in London. It provides only 29 churches and 22,928 sittings, or barely 2.5 per cent. of the entire accommodation, divided as follows:—

	Churches.	Accommodation.
Church of Scotland	6	5,116
Presbyterian Church in England	17	12,952
United Presbyterians	6	4,860

The United Presbyterians, of which body alone we have any account, have 1,520 members, and have expended in church-building since 1851 about £26,000.

COST OF CHAPEL-BUILDING IN LONDON SINCE 1851.

Congregationalists	£367,263
Baptists	181,868
Wesleyans	112,000
Methodist Free Churches	23,904
Primitive Methodists	16,318
United Presbyterian Church	26,000

£727,353

If to these be added those Protestant religious bodies of which we have no account, the New Connexion Methodists, the Calvinistic Methodists, the English Presbyterians, Unitarians, &c., we shall have a total of, at the very least, £800,000 expended upon new places of worship and schools since 1851 by the Free Churches of London. This is probably nearly as much as has been spent upon the more costly, but less numerous, edifices of the Church of England during that interval.

EXPENDITURE, SITTINGS, SCHOOLS, &c., OF METROPOLITAN CHAPELS.

The information contained in the following table is partly the result of replies received by us to circulars issued to the members of the Independent, Baptist, Presbyterian, and Unitarian denominations in London, and partly gathered from annual statements sent to us, printed for the use of the several churches. Though the list includes churches, it is of course very far from being complete. Many conspicuous exceptions will be noted, both among Independents and Baptists. The table must therefore be regarded as fragmentary, but as a further step towards attaining that definite information as to the external condition of many of our churches which is likely to be of service in various ways. The subjoined figures give considerable insight into the state of Dissenting churches in London, and in a form never before attempted. There are, no doubt, objections to the publication of facts in this form, but the objections seem to us to be greatly outweighed by the advantages. We may reasonably conclude that most of the worst, as well as some of the best, churches are absent from our list. But it comprises the cream of both denominations in London. Publicity is not always an evil, especially in reference to the highest interests of immortal spirits. If the publication

of these Returns should furnish renewed proof of the efficiency of voluntarism in religion, if they should make clearer the relatively strong position of the Free Churches of London, if they should induce any laggard churches to follow more closely the examples of their sisters; and if they

should, when all complacency has been exhausted, suggest a wealth of agency hitherto untouched that might be used with great effect for the evangelization of London, we think the course we have taken will be justified by the result.

TABLE SHOWING THE EXPENDITURE, SITTINGS, SCHOOLS, TEACHERS, &c., OF LONDON FREE CHURCHES.

NAME OF PLACE OF WORSHIP.	SCHEDULE I. EXPENDITURE IN 1864.							EXPENDITURE FOR BUILDING PURPOSES, REPAIRS, &c., SINCE 1861.	SCHEDULE II. ACCOMMODATION, SCHOOLS, &c., AND PREACHING ROOMS.										REMARKS.	
	Domestic Missionary objects, including Assistance to Poor Members and Poor generally.	Denominational Societies.	Undenominational Societies.	Foreign and Colonial Missions.	Charitable Institutions.	Schools, Sunday and Day.	Aggregate Expenditure for all Purposes.		No. of Sittings.	No. of Church Members.	SUNDAY SCHOOLS.		DAY SCHOOLS.		No. of Voluntary Teachers in Sun. & Day Schs.	No. of Persons in Bible and other Classes.	ROOMS USED FOR PUBLIC WORSHIP.			
											No.	Scholars.	No.	Scholars.			No.	Sittings.		
Surrey Chapel	726	..	154	186	1,033	1,101	4,435	2,349	2,000	1,351	13	5,010	7	844	403	60	18	1,800	£3,620. A Prospective Fund for purchase of Freehold or building elsewhere at expiration of lease.	
Bloomsbury Chapel ..	776	47	..	762	128	181	3,352	..	1,100	872	3	732	2	200	90	..	..	..	Since 1849, when the Chapel was built, £43,223 has been contributed by the congregation for all purposes. Ragged Schools largely supported.	
Union Chapel, Islington	929	278	58	355	70	378	4,190	4,820	1,280	820	3	1,045	5	1,070	290	502	2	400	The Sunday School Teachers include Teachers in Ragged Schools at Ward's Place and Spitalfields. Union Chapel was enlarged in 1861. £38,000, exclusive of support of Ministry, since 1844.	
Hare Court, Canonbury	1,500	126	30	291	..	310	3,352	3,800	1,400	637	3	400	2	400	50	..	..	..	Branch Church, Hornsey New Town. Ragged Schools, Elder Walk, and Mission Station, Bermondsey.	
Craven Ch., Regent St.	697	186	21	278	291	230	3,100	68	1,400	980	1	800	1	400	65	..	..	..	1,200 houses visited by Christian Instruct. Soc.	
Eccleston Ch., Pimlico	90	74	107	190	..	30	1,691	580	1,050	460	2	690	..	..	70	60	..	..	Alterations in Chapel, 1864. £580.	
Metrop. Tabernacle...	900	..	..	..	..	..	7,766	31,000	5,500	3,000	..	900	..	..	75	..	..	..	£5,000 a-year for Pastor's College.	
Weigh House, Fish St. Hill	350	127	30	208	356	91	1,967	..	1,000	..	2	599	2	419	58	..	..	..	Mission Station, Day, Sunday, and Ragged Schools, at Darby Street.	
Poultry Chapel	360	235	..	524	..	240	1,478	..	1,200	500	3	1,000	..	..	90	..	1	200	Large Mission Station in Milton Street, Cripplegate, which has greatly improved the neighbourhood. Forty Christian Instruction Visitors. 1,100 families visited.	
Falcon Square	53	50	30	90	60	280	1,163	..	..	..	1	900	..	..	80	..	..	..	New and commodious Schools and Lecture Hall, 1865.	
Park Ch., Camden T.	150	130	110	213	113	151	1,892	3,100	1,500	650	3	630	1	500	60	158	..	..	Opened 1855. Debt cleared off. A valuable Bible and Female Mission.	
Regent's Park Chapel	225	10	56	352	..	157	3,500	..	..	..	1	467	..	..	76	81	..	..	New Lecture Hall and Vestries lately erected. School pence yield £300 annually.	
Kentish Town Congl.	300	10	40	130	20	150	2,400	4,000	1,050	670	4	800	4	600	70	120	3	400	£72 in aid of neighbouring New Churches.	
Hornsey Park Chapel	71	28	25	255	..	85	1,015	6,680	700	140	1	135	1	56	15	25	..	..	Built in 1862. Yearly interest paid. All believers received without refer. to baptism.	
Kensington	251	54	95	239	146	365	..	54	..	..	2	648	2	326	59	..	..	..	New Schools built and remainder of Chapel debt extinguished.	
The Mall, Palace Gardens	60	..	..	30	..	..	1,000	200	1,050	300	1	180	..	..	20	50	1	120	Erected 1854.	
Horbury Chapel, Notting Hill	250	28	24	114	72	105	1,350	2,000	750	..	1	470	1	290	45	..	..	..	Erected 1850. Being again enlarged.	
Hammersmith Broad.	20	5	20	23	..	12	330	3,000	550	90	2	180	..	..	15	20	2	50	Erected 1861.	
Craven Hill, Baysw. ...	186	25	12	79	134	73	1,875	..	1,050	359	1	445	..	..	40	..	..	..	Erected 1850. On a strictly undenominational basis.	
Westbourne Grove, do	..	..	..	200	..	..	4,150	2,000	..	..	1	500	..	..	..	..	..	..	Erected 1864.	
Præd St., Paddington	75	16	9	65	..	25	506	1,500	600	383	2	281	..	..	33	70	1	120	Erected 1864.	
Norland, Notting Hill	15	..	..	16	..	22	453	4,000	600	150	1	350	2	150	24	40	..	..	Erected 1864.	
Oaklands, Shep. Bush	..	..	4	10	..	3	417	..	470	100	2	300	1	130	30	40	..	..	Erected 1864.	
Cornwall Rd., Not. Hill	..	..	..	..	..	..	2,200	1,300	..	..	..	..	..	..	..	..	..	..	Erected 1864.	
Free Tabernacle, do.	..	..	..	..	..	..	3,500	1,000	300	1	300	..	..	..	..	..	..	..	Erected 1864.	
Kingsland	110	117	138	213	111	215	1,930	12,000	1,490	637	2	1,007	2	550	90	130	5	1,500	£40,000 for all purposes in the last fourteen years. Mainly supports a Ragged School.	
S. Newing, Abney Pk Rd	116	69	26	91	89	64	1,950	821	..	300	1	430	..	..	30	..	..	..	Expenses of Day School included in expenditure.	
Clapton Chapel.....	370	55	30	319	68	364	2,343	13,700	920	350	2	418	3	213	42	50	3	140	Erected 1864. 650 families under tract visitation.	
Lower Clapton	45	..	100	..	..	40	835	12,619	1,000	250	2	490	..	..	50	30	..	..	Two Mission Stations, worked by 20 Members and Visitors.	
Cambridge Heath	31	..	..	..	..	20	512	..	500	200	1	200	..	..	22	66	..	..	£650 debt remaining.	
Mare St., Hackney ..	164	48	122	286	..	93	2,021	6,350	1,100	510	2	1,007	..	..	77	75	1	200	Subscribe to Congregational Board Schools. Building Expenditure includes two Mission Rooms. Cost £2,258.	
Homerton Row, Baptist	20	..	..	..	..	..	300	..	300	120	1	100	..	..	12	..	..	..	Day-school receipts 1864, £357, not included. School self-supporting.	
Old Gravel Pit, Hack.	384	193	..	379	..	49	1,662	4,158	750	340	3	720	..	..	73	..	2	550	Three Preaching Stations.	
Providence, Hackney R.	70	..	..	30	..	..	500	1,400	900	300	2	300	..	..	40	40	2	50	£20,187 in last 17 years for all purposes.	
Southgate Road	63	146	..	38	..	20	1,493	6,600	1,000	302	1	500	1	400	30	60	1	400	Erected 1854.	
Tottenham Congregat.	117	7	10	93	95	55	1,060	542	..	292	2	339	..	..	..	..	..	..	Erected 1853.	
Dalston, Middleton Rd.	258	35	15	68	125	62	1,098	..	1,000	500	..	3	280	..	..	50	..	..	Day School on unsectarian principles.	
Forest Gate, Stratford	50	7	3	66	..	70	351	2,060	340	66	2	180	1	70	20	..	1	20	Support a Local Mission.	
Dalston, Queen's Rd.	70	5	35	112	..	65	842	3,500	700	300	1	400	1	140	35	..	..	..	Opened 1851.	
Walthamstow, Marsh St	..	15	..	130	..	138	735	..	..	..	..	..	..	..	..	..	..	..	Erected 1862. Chapel paid for.	
Walthamstow, Wood St	35	..	..	10	5	20	248	1,500	400	175	1	200	..	..	20	30	..	..	Erected 1864. £3,000 paid.	
Leytonstone	7	..	..	..	..	49	143	100	100	45	1	66	1	50	5	8	..	..	Erected 1850.	
Chigwell Row	15	2	..	7	..	35	250	415	200	45	1	50	1	70	6	..	1	100	Erected 1852. Effort being made to liquidate Mortgage of £1,500.	
Camden Road, Baptist	242	700	..	292	88	42	1,997	1,050	1,100	411	1	342	..	..	30	..	..	..	Preaching Room, Hornsey Road. Contribute to a small rural Church in West of England.	
Tolmer Square	29	..	..	..	..	..	390	3,600	1,230	..	1	230	1	100	27	16	..	..	Re-opened 1864.	
Regent Square Church	600	1,564	59	..	..	..	3,637	14,000	1,300	450	2	700	2	340	70	..	..	..	£4,000 realized from sale of old chapel, Canon Street.	
Bedford New Town ..	..	..	..	..	..	..	..	3,100	1,100	..	..	..	..	..	..	..	..	..	Erected 1862.	
Bryanstone Hall,	..	..	..	..	..	..	..	..	..	200	120	1	80	1	45	11	40	..	..	..
Orchard Street	..	..	..	..	..	..	..	..	..	700	200	..	751	..	..	..	..	..	..	..
Haverstock Hill	154	..	25	43	61	31	1,566	4,000	700	130	..	..	..	..	..	..	..	..	..	..
Gower Street	..	..	..	..	..	..	450	..	800	130	..	..	..	..	..	..	..	..	..	..
Hawley Rd., Kentish T.	51	..	6	32	28	6	..	3,700	650	115	1	100	..	..	..	..	..	..	..	..
Hampstead, Baptist ..	..	..	..	..	..	..	..	6,000	800	..	..	..	..	..	..	..	..	..	..	..
Grafton St., Fitzroy Sq.	31	..	..	3	..	16	150	40	600	120	2	260	1	80	30	90	..	..	..	..
Abbey Rd., St. John's Wd	76	..	..	12	20	10	653	5,500	900	380	1	200	1	40	22	105	..	..	..	..
Euston Rd., Tonbridge	40	..	..	20	..	35	495	1,000	1,200	200	1	400	1	30	33	45	..	..	..	..
Kilburn Congregational	..	10	..	10	50	20	600	4,000	800	170	1	208	..	..	19	32	..	..	..	..
Islington, Cross Street	130	..	..	174	..	45	1,300	5,550	700	350	1	428	1	70	49	160	..	..	..	..
Holloway Congregat.	249	13	..	215	25	128	1,230	3,000	516	230	2	465	1	60	62	30	..	..	..	..
Tottenham Court Rd.	..	..	..	42	..	..	..	9,270	1,500	..	1	400	..	..	40	50	..	..	..	..
Offord Rd., Barnsbury	58	13	8	72	55	147	1,063													

* Exclusive of Pastor's Income. † For all Missions.

NAME OF PLACE OF WORSHIP.	SCHEDULE I. EXPENDITURE IN 1864.							SCHEDULE II. ACCOMMODATION, SCHOOLS, &c., AND PREACHING ROOMS.										REMARKS.	
	Domestic Missionary objects, including Assistance to Poor Members and poor generally.	Denominational Societies.	Undenominational Societies.	Foreign and Colonial Missions.	Charitable Institutions.	Schools, Sunday and Day.	Aggregate Expenditure for all Purposes.	EXPENDITURE FOR BUILDING PURPOSES, REPAIRS, &c., SINCE 1851.	No. of Sittings.	No. of Church Members.	SUNDAY SCHOOLS.		DAY SCHOOLS.		No. of Voluntary Teachers in Sun. & Day Schs.	No. of Persons in Bible and other Classes.	ROOMS USED FOR PUBLIC WORSHIP.		
											No.	Scholars.	No.	Scholars.			No.		Sittings.
Highgate, Baptist ..	21	..	..	34	..	10	..	160	96	1	70	..	..	11	25	1	50	British School adjacent.	
Highbury Park U. P.	14	20	..	90	..	76	1,461	9,200	1,050	392	2	190	..	25	118	..	..	Erected 1862.	
City Road	133	25	..	90	39	39	1,322	4,667	1,100	400	2	500	..	65	30	..	..	£1,282 for new schools included in Building Expenditure.	
James St., St. Luke's ..	20	..	..	14	..	25	99	25	100	60	1	250	..	16	..	..	..	Erected 1854.	
Pentonville Road	25	9	..	28	..	54	536	6,900	800	145	1	300	1	100	33	75	1	40	
Zion, Wilderness Row, Clerkenwell	..	..	..	..	..	..	..	..	500	60	1	48	..	8	..	..	..	Four City Missionaries working in connection with the Church. A Bible-woman also.	
Bethnal-green Road ..	..	..	..	36	58	36	..	331	1,000	..	1	1,200	4	600	..	..	..	Day School self-supporting.	
Park Ch. do.	30	10	..	20	..	10	270	..	500	60	1	120	..	18	20	..	..	Congregation gathered during past year. 1,000 families visited.	
Adelphi, do.	†650	..	..	..	..	..	*650	..	1,200	262	1	400	1	450	37	60	..	..	Iron Church. Church organized in 1862.
Victoria Park	25	..	..	..	21	25	520	1,750	1,070	354	1	750	..	44	88	..	..	City Missionary. Bible-woman. Evangelist.	
Wycliffe	..	..	..	..	600	..	1,750	350	1,372	..	1	650	1	600	43	..	..	Ragged School	
Mile End New Town	100	12	..	69	..	280	..	8,143	1,000	500	4	1,000	2	400	80	80	2	250	£1,700 additional for Ragged Church.
Sion, Whitechapel ..	25	..	8	..	..	6	162	559	140	117	1	240	..	18	40	..	..	No fixed charge for sittings. Weekly Offering.	
Trinity Ch., Poplar ..	212	36	16	158	79	109	1,547	2,000	1,503	610	2	780	2	300	45	100	1	230	£61 for Ragged School. The £2,000 for new Schools.
Stepney Meeting	323	310	..	206	..	..	..	12,000	1,400	..	9	1,200	..	1,200	..	..	..	..	Re-opened 1863. Two Missionaries. Largely aids in Carr Street Ragged Schools.
Stratford, Brickfields	25	50	..	30	12	25	371	1,300	425	150	1	238	..	28	60	..	..	British Schools, supported by all Dissenters of the neighbourhood.	
Cotton St., Poplar	94	6	18	25	..	27	463	304	500	200	1	570	..	33	60	..	..	..	
Bethel High St., do. .	24	..	..	..	..	25	129	400	300	68	1	180	..	10	18	..	..	..	
Commercial Rd., Gen. Baptist	37	9	..	42	..	45	442	330	702	211	1	375	..	32	12	..	..	The £330 for Chapel Debt in last three years.	
Ratcliff Chapel	30	4	..	15	23	10	714	400	850	162	..	300	..	30	..	..	..	40 or 50 persons engaged in bringing people to chapel.	
Commercial St., Whitechapel	16	..	..	44	60	10	564	3,472	1,000	300	1	150	..	..	..	..	..	Erected 1854.	
Salem Ch., Bow Road	50	..	15	..	35	40	409	340	700	216	1	484	..	40	50	..	..	..	
Trevor Ch., Brompton	102	..	50	193	85	168	1,230	758	850	410	1	400	1	200	38	85	..	..	
Gunter's Grove, do. .	..	..	..	..	..	..	300	300	300	700	..	..	..	..	..	..	..	New Chapel building at a cost of £3,000.	
Onslow Ch., do.	..	..	..	..	..	..	600	4,000	600	160	1	400	..	36	60	..	..	Erected 1856.	
L. Sloane St., Chelsea	..	..	..	..	..	..	..	4,500	1,000	140	1	150	..	15	..	..	..	Opened in May, 1865.	
Ebenezer, do.	..	..	..	..	..	..	42	80	20	..	..	..	..	..	..	..	..	..	
Zion, New Cross	40	..	..	..	20	280	450	500	150	1	200	1	160	18	..	..	..	Day School self-supporting.	
Deptford, High Street	40	12	..	25	..	100	527	4,500	900	200	2	400	1	100	40	35	2	300	Opened since 1851.
Do. Welsh	2	..	..	1	..	..	12	..	60	18	..	..	..	..	20	..	..	Sunday Schools amongst the Welsh are mostly Bible Classes.	
Bridge St., Greenwich	40	..	..	8	..	20	400	2,500	675	210	1	300	..	20	25	..	..	..	
Presbyt. Baptist ..	29	18	..	3	..	70	230	220	270	100	2	120	2	140	15	..	..	..	
Woolwich, Welsh	100	19	19	..	..	39	930	6,500	850	..	..	..	..	35	40	1	80	Began with eight Sunday School Teachers twelve years ago, and Chapel built six years ago.	
Do. Rect. Pl.	5	..	..	..	..	..	79	..	200	55	1	141	..	19	5	1	100	..	
Do. William St.	2	..	..	3	3	..	34	107	150	36	..	..	..	..	40	..	..	..	
Do. Parson's Hill	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	..	
Lewisham Rd., Greenwich	40	..	..	55	..	40	360	170	600	150	1	400	1	140	25	50	..	..	
Do., High Rd., Church	155	13	18	95	..	39	1,843	9,000	..	315	2	515	..	62	67	..	..	Opened 1861. All Debt cleared off this year. 622 houses under visitation.	
Lewisham Union	67	36	27	77	20	23	681	567	400	90	1	200	..	20	16	..	..	Site for new Chapel being negotiated for.	
Erith, Avenue Ch.	70	5	30	10	..	21	1,460	2,835	375	60	1	30	1	120	26	40	..	..	Cost of Repairs in 1864-5 heavy in consequence of the explosion.
Lee, Baptist Ch.	45	14	128	178	..	45	*439	5,086	500	..	..	161	..	80	14	..	..	Opened 1854. Is free of debt.	
Blackheath Congrega.	157	94	37	308	141	50	2,167	1,000	800	300	1	204	1	80	28	50	21	250	..
Anerley	19	14	7	24	12	18	206	1,360	360	71	2	193	1	74	18	17	..	..	Erected 1854.
Norwood	30	..	..	..	..	20	†302	4,500	600	..	1	120	..	..	40	..	..	Built in 1862. Mission School also.	
Teoting	..	9	..	25	1	5	230	58	550	91	1	120	..	..	16	..	..	..	
Claylands, Kennington	202	..	80	..	80	33	*633	..	800	..	1	400	2	67	35	..	..	Meetings and Lectures to Working Classes in School-room.	
Camber, Albany Road	10	..	..	16	..	13	177	300	..	60	1	180	..	..	13	100	..	..	
Camberwell N. R., Bap.	43	..	16	11	..	38	292	466	350	115	1	200	..	..	20	20	..	..	
Do. Independent	56	3	5	10	18	25	543	2,500	500	120	1	103	..	..	15	15	..	..	Erected 1857.
Walworth Rd., Baptist	175	24	..	137	..	..	2,132	8,300	900	413	1	630	1	120	38	..	..	Part of expenditure for 1864 for new Chapel.	
Upton Chapel, Lamb.	65	32	..	68	..	40	540	8,000	732	300	1	250	..	..	30	50	..	..	Erected 1864. £6,000 paid by Railway for Old Chapel.
Rotherhithe, Mayn Rd	2	2	..	..	..	27	147	58	230	56	1	250	1	100	16	15	..	..	..
Marlboro', Old Kent Rd	34	..	3	76	..	31	..	236	950	214	1	660	..	..	47	..	..	..	Rented.
Dover Rd., Deverill St.	30	8	..	36	23	43	483	600	1,200	242	1	600	..	..	58	75	..	..	Erected 1859. A Ragged School.
Peckham, Clifton Ch.	10	8	3	16	..	20	355	2,400	500	95	1	200	..	..	15	30	..	..	Two District Ragged Schools superintended, and Teachers supplied. 200 scholars over 16.
York Rd., Lambeth ..	..	..	..	160	..	..	1,100	..	1,050	500	..	840	1	350	52	..	1	50	Dense population of working people around. No gentry.
Horselydown	15	12	10	22															